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THE HANDBOOK

OF THE

MORAVIAN CONGREGATION OF BETHLEHEM, PA.,

INCORPORATED AS

"THE CONGREGATION OF UNITED BRETHREN OF THE
BOROUGH OF BETHLEHEM AND ITS VICINITY."

DAILY WORD, JUNE 25, 1742:

Strong is thy dwelling-place, and thou puttest thy nest
in a rock.—Numbers 24:21.

BETHLEHEM, PA.

[PUBLISHED BY ORDER OF THE CHURCH-COUNCIL,
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HISTORICAL INTRODUCTION.

THE UNITAS FRATRUM, to which the Moravian Congregation of Bethlehem belongs — organized by adherents of the doctrines of the martyred Reformer, John Hus, in 1457, disrupted by the Thirty Years' War, 1618–48, perpetuated by a hidden seed “in hope against hope” until resuscitated in Saxony by refugees from Moravia in 1722—had entertained thoughts of colonization in North America since 1727. David Nitschmann, whose consecration at Berlin to the Episcopate, March 13, 1735, by Bishop Daniel Ernst Jablonsky with the concurrence of Bishop Christian Sitkovius—the former royal court preacher, and grandson of Bishop John Amos Comenius, representatives, both, of that line of descendants of the Brethren who, while ministers in Churches that enjoyed political protection, preserved with their consent and that of their respective sovereigns the episcopal succession of their ancestral National Church—consummated its renewal, was commissioned in 1740 to found a settlement in Pennsylvania. In that year, “about the time of the shortest day,” December 21 and 22, a site was selected and the first timber felled on the “Allen Tract,” at the confluence of two streams, known as the Menagassi and the Lechaweki, and popularly described as lying “in the forks of the Delaware,” in what was then the county of Bucks. A small log-house was built and occupied before the 2d of April, 1741, on which day the purchase of five hundred acres of land was concluded. The fourteen pioneers who lived in this cabin, while engaged in the construction of a commodious two-story

dwelling, celebrated the first Communion ever held at the place on the 8th of July, 1741; and thenceforward enjoyed monthly administrations of the Holy Saerament.

On December 21, 1741, nineteen years after he had welcomed the little band of exiles who for conscience' sake had forfeited their possessions and were providentially led to one of his estates in Upper Lusatia, where they might attempt a reorganization of their ancient Church, Nicholas Lewis, Count Zinzendorf, and a few traveling companions arrived on that spot in the English colonies of the western world which was destined to become a center for new and varied enterprises of the now thoroughly revived Brethren's Unity of Bohemia, Moravia, Poland, and Prussia. The Sunday following was Christmas Eve. Between nine and ten o'clock at night, after the Lord's Supper had been celebrated, and the Vigils of the festival of the Nativity of our Lord were ended, Zinzendorf, struck by the fact that only a slight partition separated their humble lodging from the stable in which the cattle were housed, sang with great fervor the words

“Nicht Jerusalem,—sondern Bethlehem,
Aus dir kommet, was mir frommet,”

lines of a hymn that have been paraphrased thus :

“Not Jerusalem,—lowly Bethlehem
‘Twas that gave us Christ to save us.”

The coincidence observed wonderfully impressed the entire household, and the sentiment uttered moved those present so deeply that from that 24th day of December, 1741, the place, by common consent, was called Bethlehem. In January, 1742, the first chapel was consecrated. It formed a portion of the second building erected, still standing at the north-east corner of Church and Cedar streets. The foundation-stone was laid on Thursday, September 28, 1741. This chapel was used for a period of nine years.

Augustus Gottlieb Spangenberg, in earlier life professor at the University of Halle, was sojourning in England about this time in the interests of the Church of which he subsequently became a

Bishop, and entered into negotiations with the government for favorable terms to his brethren on the Continent and in the United Kingdom for colonization in the British possessions in America. He formed the acquaintance of several Bishops of the Anglican Church, including John Potter, the Archbishop of Canterbury, with whom he had many conferences, and who jointly prepared the way for an Act of Parliament which, receiving the assent of King George II on June 6, 1749, and granting the petitions presented, recognized the Unitas Fratrum as an ancient Protestant Episcopal Church, whose doctrines differed in no essentials from those of the Thirty-nine Articles. It was he who had conducted the colony that the Church had sent to Georgia in 1734, some of whose members, owing to its dissolution, were among the founders of Bethlehem. On the 27th of February, 1742, he organized in London a party of fifty-six emigrants from various countries of Europe, who set sail from Gravesend, on the 19th of the following March, as a "Sea-congregation." The company was in charge of Peter Boehler, formerly professor at the University of Jena, that minister, afterwards Bishop, of the Unitas Fratrum, with whom the Rev. John Wesley had those numerous and notable interviews which are gratefully acknowledged to have given much of its distinctive cast to the Methodist Episcopal Church. The vessel arrived at Philadelphia on Ascension Day, June 7, and the several divisions of this colony, together with Zinzendorf and his companions—who for half-a-year had been itinerating and holding synodal meetings of Moravian, Lutheran, Calvinist, and Baptist believers with a view to exalt Christ and advance His Kingdom by uniting all the German Churches of the land upon the basis of experimental religion and practical piety into what he termed a "Church of God in the Spirit"—reached Bethlehem at noon on Thursday, June 21, and met with a cordial reception at a love-feast held for the purpose.

On Sunday, June 24, in the afternoon, a deliberative assembly of the adults, all members of the Moravian Church, now gathered at the place, was convened, and this was the first meeting of a Congregation-council in Bethlehem. On the next day, Monday, June 25, 1742, the Choir-divisions, classes and bands were arranged, elders

chosen and officers elected, and in the evening, at a meeting presided over by Zinzendorf, the brethren and sisters who had for some years been living in the colonies, together with those selected in Europe, with this object in view and now arrived, to the number of eighty communicants, anew pledged adherence to the doctrines, ritual and usages of the Church, and solemnly covenanted to observe the Discipline, Rules and Regulations then in force among the Brethren, thus formally completing the organization of the Moravian Congregation of Bethlehem. That day was thereafter annually kept as a memorial, and ten years later was constituted the anniversary festival of the Congregation.

The Church designed the Congregation at Bethlehem to subserve three distinct purposes, namely : first, as a home for those Moravians who might be banished by persecution or prompted by love of religious liberty to leave their native lands ; next, as a base for missionary operations among the aboriginal Indians ; and, finally, as a center for evangelistic activity among the immigrant settlers. The membership was therefore divided into two parts, the home-church, and the church of the pilgrims ; the function of the former being the development of the settlement, and that of the latter, spiritual work throughout the country. In order to secure means as certainly and abundantly as possible for the realization of these designs, a system of general housekeeping, similar to that practiced, though for purely economical and defensive reasons, by numbers of early American colonists, was instituted. While all retained their private property, no one worked for himself or carried on a business of his own. All voluntarily contributed their time and labor to the Church, in whatever capacity they might be employed. In return they received from the Church the necessities of life. The arrangement was, consequently, a visible union of the Church and the family on the basis of the motto :

"In commune oramus,
In commune laboramus,
In commune patimur,
In commune gaudemus."

"Together we pray,
Together we labor,
Together we suffer,
Together we rejoice."

Being intended, largely, for a commercial and manufacturing town, the members of the Church sent to Bethlehem were selected from among young married people of good health, skilled in the trades or learned in the professions. The Church, in those days, bought or built its own ships, manned them with crews and commanders of its own communion, and thus transported between six and eight hundred of its members from the congregations of the old world to the estates acquired in the new. Retarded for a season by the absorption of the Church in other interests, the Bethlehem Congregation soon grew rapidly and became the central point of an "Economy" that besides comfortably supporting all its inhabitants, and supplying them with the means of grace, provided amply for the preaching of the Word among the destitute, for the establishment of congregations elsewhere in the colonies, for missions among the natives in the forests near at hand and among the negroes of the South, and caused "the wilderness to blossom as the rose."

Amongst other buildings of importance erected during this period was the present Old Chapel, opened for worship on July 10, 1751, and then used continuously for fifty-five years, until May 18, 1806. Notwithstanding the unrest produced by the French and Indian Wars, and the hardships arising from primitive surroundings, a remarkable degree of prosperity attended the "Economy" for twenty years; but then, as the population increased, and the settlements around attained stability, this system of general housekeeping under special regulations was rendered both unnecessary and undesirable, and was accordingly abrogated in May and June, 1762, by the distribution of a majority of the various "Branchen," or occupations, among those theretofore conducting them for the Church, to be thereafter carried on as private enterprises; those not relinquished, or retained under the supervision of agents of the Congregation, being leased for revenue to the members most competent to assume them.

At this time, June, 1762, new Rules and Regulations, that subsequently underwent slight modifications and emendations, as required by altered circumstances, were adopted, relieving Bethlehem of peculiarities partly incident to its location on the borders of civilization and partly occasioned by its relations to other settlements of

the Church, and giving it altogether the character of a European Moravian congregation. Up to 1771 the titles to all the property at Bethlehem were held by the Church at large. In that year, on the first of June, about four thousand acres of land, comprising the site of Bethlehem and its vicinity, and all the improvements thereon, were acquired by the Congregation on payment of what then was regarded as a very high price. After this, parcels of ground and buildings were sold to such members as desired so to invest their means, and the remaining portions of the real estate were rented as opportunity offered or as the prevailing policy dictated. Persons who were not members of the Church might now reside permanently in the village, but only members of the Congregation could own property or transact business in the place. As the former system had organically combined the practice of religion with mercantile pursuits, so the code now introduced intimately united ecclesiastical affairs and municipal concerns. For a period of eighty-two years, that is, from 1762 until 1844, the Congregation and the town were essentially one institution, regulated by a Brotherly Agreement and by articles of constitution which, while preserving entire freedom to the individual, exercised complete control over all external matters of common interest and maintained strict supervision over the character and conduct of all members of the spiritual body.

In the days of the Revolutionary War Bethlehem lay on the high road between hostile camps and its seclusion was often intruded upon. The larger buildings were appropriated by the Continental authorities for hospital use, and over a thousand soldiers who died here lie buried in the neighborhood.

On April 16, 1803, the corner-stone of the church edifice was laid, and dedicatory services followed on the 18th of May, 1806. The Old Chapel then fell into disuse for fifty years. On the first Sunday in January, 1856, it was, however, reopened for divine services, simultaneously conducted with those held in the church, and for the week-day evening devotional meetings. Both of these sanctuaries have undergone renovation and improvement at various times.

As travel through this section of country increased in volume, as the region round about became more densely peopled, as the activi-

ties of other Christians were gradually concentrated, and as the schools multiplied and developed, a character was imparted to the surrounding community, which convinced the leading members of the Congregation that the utility of the exclusive policy was approaching its limits, and that the system must speedily be abandoned. Throughout a century of its existence the Congregation was hampered by an idea that had never before and that has not since entered into the essential features of the polity of the Unitas Fratrum. Instead of allowing it to expand on the new soil as it had spread in its original seats, the makers of that epoch confined their energies mainly to the establishment and maintenance of entirely Moravian settlements. In these little retreats, cut off from the world and isolated even from the rest of the Christian Church, a high type of personal spirituality was cultivated, a holy brotherhood promoted, and many messengers of the Gospel were fitted for foreign work. But golden opportunities for the extension of the Church at home were neglected, and the growth of a body that possessed elements of vitality, as decidedly aggressive as pietistic, was artificially dwarfed. The prevalence of these principles during the formative days of the American Commonwealth and its ecclesiastical organizations amply accounts for the comparative smallness of the Moravian Church. When, therefore, after a few more years, it became clear to all that the peculiar institutions of an exclusive religious settlement could not be upheld on the line of a canal and of projected railroads without detriment to the best interests and high purposes of its members, it was determined, January 11, 1844, to repeal the Rules and Regulations covering these matters, which had been in force ever since 1762. The validity of the principles governing the spiritual life of the Congregation was preserved, and only so much of the regulations relating to secular affairs was altered as was necessary to adapt them to the new conditions.

The Borough of Bethlehem was erected March 6, 1845, its burgess, council and other officials, elected March 21, for whom suitable accommodations were provided, assuming charge, thereupon, of all the common concerns of the citizens. The town was then thrown open to the public without restrictions of any kind. Other Churches,

too, were invited to enter, and received substantial encouragement in their efforts to establish themselves. At last, then, the Congregation at Bethlehem assumed a position identical with that occupied for the fulfillment of their fundamental calling by most of the congregations of every Church of the land.

Hitherto all the property of the Church in America, both that of which the income was intended to foster the work generally and that which was set apart for the needs of particular congregations, had been held in trust by a so-called "Proprietor" and his successors, and all its estates and investments were under the oversight of an "Administrator," to whom the former gave full power of attorney. From 1845 to 1855, special sales of various farms and woodland, acquired as before stated, when, in 1771, it was determined to make Bethlehem financially independent, were effected and the amounts realized, instead of being committed into the hands of the Proprietor and Administrator—still in charge of the properties and funds of the Province and of the Unity—were transferred to the Congregation as a body corporate in law. This was done mainly in accordance with a plan drawn up by a Committee of Eleven, appointed by the Congregation-council held December 26, 1850, in order to avoid the liability to legal complications and the natural risks connected with the former method; in order, furthermore, to terminate the involved financial relations of the Congregation with the Province and the Unity; in order, likewise, to relieve the stress caused by some costly ventures made under the old system; and for the purpose, finally, of launching the Congregation fairly on its modern career. These considerations led the Congregation-council of February 13, 1851, to petition the State Legislature for incorporation, and on the 3d of the following April, the Charter of the Congregation, submitted to the council of the preceding December by the afore mentioned Committee, having passed both Houses of the General Assembly of Pennsylvania, received the signature of the Governor.

It now became necessary again to revise some of the Rules pertaining to the conduct of externals, which changes went into effect August 28, 1851; but, as before, the integrity of the principles having reference to the spiritual interests of the Congregation remained

unimpaired. Under this Charter, granted in 1851, and slightly supplemented February 18, 1857, the financial trusts and the business affairs of the Congregation were administered up to December 2, 1889 —a period of thirty-eight years. With this re-modeled legal status and with the readjusted internal regulations came strength and influence in an unprecedented measure, more particularly, perhaps, in material respects.

Having established Bethlehem as its head-quarters in America the Church has retained it as the seat of its executive government ever since, and has held the most of its Synods here. Being thus the "mother congregation" of the Unitas Fratrum in the United States, its members and authorities have always felt it incumbent upon them to live as closely to the ideals and to labor as zealously for the causes of the Church as their understanding and circumstances would permit. These obligations are favored and furthered by the location here of some of the most important and influential institutions of the Province.

The Publication Office, whence are issued the periodicals of the American Province and which prints the majority of those works that directly relate to the history and interests of the Church in this country, is established in Bethlehem.

The Theological Seminary, founded in 1807, has been located permanently in Bethlehem since 1858, and its present site, on North Main Street, was a gift of the Congregation to the Church in 1889.

The Young Ladies Seminary founded in 1749, reorganized and opened to the public in 1785, has educated thousands of the women of the land and made for itself, the town and the Congregation a name the world over.

Owing to the increasing membership of the Congregation and the more exacting educational demands of the day, the Parochial School, hitherto held in separate buildings according to sex, was transferred to a roomy, well-appointed edifice, dedicated February 15, 1858, to which it was found expedient to add, in 1890, the modernized former boys' school-house, dedicated January 12, 1823.

The old "God's-acre" in which the first grave was opened June 27, 1742, being no longer adequate, Nisky Hill Cemetery, to be con-

ducted on the plan usual in Moravian settlements and the family-plot and the public lot systems combined, was laid out, and the first interment made therein May 1, 1864.

For the accommodation of those living at an inconvenient distance from the central places of religious instruction and divine worship, the West Bethlehem Chapel was built for the use of the Sunday-school and for church-services, which had been held in the public school buildings of the place since May 6, 1860, the corner-stone of which was laid on August 26, 1883, and the dedication occurring January 27, 1884. It was enlarged to nearly double its capacity in 1890, and reopened January 25, 1891.

The Laurel Street Chapel was designed and occupied for like purposes in 1887, the corner-stone being laid October 9, the dedication taking place December 11, the Sunday-school being organized December 18, of that year, and church services being regularly conducted thereafter.

From a Sunday-school, organized in South Bethlehem, May 1, 1859, sprang a congregation for which a house of worship was built, the corner-stone being laid November 22, 1863, and the consecration following November 20, 1864. The corner-stone of the present edifice was laid October 6, 1867, and its consecration ensued on the 29th of March, 1868. Although an off-shoot of the Bethlehem Congregation this is an entirely separate organization.

The era of national development consequent upon the Civil War, the period of prosperity inaugurated throughout the Lehigh Valley after its extraordinary wealth of resources was rendered marketable, and the tide of progress that set in with the phenomenal expansion of the local community, created sentiment among those bearing the heaviest responsibilities in the Congregation for entire disengagement from trammels that the more advanced religious denominations in every part of the world had of late been endeavoring to remove from the Church, and for the introduction of improved facilities for spiritual work in the town growing rapidly in every direction around the original nucleus, and adding each year to its population citizens of widely different nationalities and stations in life.

Gradually, then, but very generally, the conviction gained entrance that if the high, ideal standard left by the fathers was to be realized, the Brotherly Agreement, the By-laws and the Charter must be subjected to further emendations. Thus it came about, after preliminary agitation extending over several years, that the Board of Elders, the Board of Trustees and the School Board, at a joint meeting held September 29, 1889, took action that resulted in a Congregation-council on the 10th of October following, which provided for the appointment of a Committee of Seventeen, empowered to prepare recommendations for changes in the Charter. This Committee presented propositions for amendments to the Charter that were adopted with but slight modifications at two subsequent Congregation-councils, held October 24 and 31 respectively, and were confirmed by a decree of the Court of Common Pleas of Northampton County, on December 2, 1889. The improvements effected consisted chiefly in placing the obligations for the financial support of the church-establishment more directly upon the individual members, increasing the number of persons composing the several boards, extending the suffrage to women, so far as constitutional, and providing for a wider exercise of prerogative among all communicants.

Congregation-councils held on the 13th and 20th of November, 1890, ratified the accompanying "Brotherly Agreement," patterned after that approved by the Provincial Synod of 1781, which formulated plans for the future of the Church in America and which adapted the Brotherly Agreement of exclusive Moravian towns, hitherto in force at Bethlehem, to suit the needs of the membership of congregations located in cities and in the country amid the adherents of other ecclesiastical bodies. These councils, likewise, adopted the subjoined "By-Laws, Rules and Regulations of the Moravian Congregation of Bethlehem, Pa.," which document, as also that first named, had, according to instruction, been elaborated and brought into harmony with the requirements of the times by the same Committee that had been charged with the revision of the Charter in the previous year. They are based on the "Statutes" of Herrnhut, the first congregation of the Renewed Brethren's Church, which in turn, had been drafted in the spirit of the "Discipline" of

the ancient Unitas Fratrum. As changing circumstances required, freedom of religious thought and action, always characteristic of the Moravian Church, has allowed alterations in the style and scope of these bonds of fraternal union and Christian life and activity, but the codes originally subscribed differ in no essential principle from the most recent form, hereon following, of the several articles, which have been signed, ever since June 25, 1742, by successive generations of members of the Bethlehem Congregation.

I.

THE BROTHERLY AGREEMENT

OF THE

MORAVIAN CONGREGATION OF BETHLEHEM, PA.

INCORPORATED AS "THE CONGREGATION OF
UNITED BRETHREN OF THE BOROUGH OF
BETHLEHEM AND ITS VICINITY."

1. The sole basis of our union is Christ and His merits. We are called according to the eternal purpose of God the Father (Eph. 3 : 11), through the Holy Spirit, to believe in our Lord
5 Jesus Christ (Acts 2 : 21), and to manifest both by word and deed, that we are His people. (Titus 2 : 14.)
The basis of our union is Christ.
2. The Holy Scriptures are and shall remain the only rule of our faith and practice ; and our chief concern shall be, that the Word of God be preached among us in purity and simplicity, and
5 that we live according to its precepts, in holiness (Luke 1 : 75; 2 Tim. 3 : 16), as children of God.
The Holy Scriptures.
3. Being, by the good providence and grace of God, connected with the Protestant Episcopal Church called the Unitas Fratrum, or the Moravian Church, we will apply to the Provincial
5 Board of this Church for Pastors who hold fast
Connection with the Unitas Fratrum or the Moravian Church.

- the form of sound words (2 Tim. 1 : 13), and endeavor in all respects to be ensamples to the flock. (1 Pet. 5 : 3.)

Obedience to eccllesiastical authority.

- We will obey them that have the rule over us, and submit ourselves ; for they watch for our souls, as they that must give account ; that they may do it with joy and not with grief. (Heb. 13 : 17.)

Participation in public worship.

- Deeming it a great privilege to feed in fellowship on the word of Christ's atonement, and to provoke one another unto love and to good works (Heb. 10 : 24), we will not forsake the assembling of ourselves together (Heb. 10 : 25), but will be faithful in attending the public services of the church.

Maintenance of the church-establishment.

- We consider ourselves bound to make proper provision for the maintenance of our Pastors, and will faithfully bear our part of this and of other necessary expenses of the Congregation, as circumstances may require.

Care of the destitute and afflicted.

- We will especially remember the destitute and afflicted among us, and will ever be ready to minister of our substance to their necessities, according to our ability and opportunity.

Financial support of the legislative and executive authorities.

- We will do what is incumbent upon us towards providing the revenue required to administer our Provincial Church Government and to defray the expenses of Synods in the Province and District with which we are connected, under such regulations as shall from time to time be made by the proper authorities.

5

5

9. We will endeavor to do our duty towards the benevolent causes of the Moravian Church : Relation to the benevolent causes :

a) towards those enterprises which are prosecuted by all the Provinces of the Church jointly, Of the Unity;

5 such as the missions to the heathen, the missions in Bohemia and Moravia, and the Leper Hospital at Jerusalem ; b) towards the special enterprises of our own Province, such as the work of Home Missions and Church Extension, the education

10 of candidates for the ministry, the sustentation of retired ministers and widows of ministers, the publications of the Province, and its various educational institutions ; c) towards such enterprises as shall be inaugurated by the proper

15 authorities in the District with which we are connected.

When special appeals are made to us in behalf of any needy congregations of our Church we

of needy congregations.

will remember that we and they belong to a
20 Unity of Brethren, and by helping according to our ability to bear their burdens, will try to fulfill the law of Christ. (Gal. 6 : 2.)

10. We hereby express our cordial assent to, Adherence to the General and the Prov'nl Synods.
and agree to be governed by, the enactments of the General Synod of the Moravian Church, and the Synod of the Province to which our Congregation belongs, and to make our conduct as individuals, and our course as a Congregation, conform to the principles set forth in the published enactments of said Synods.

11. We will have fellowship, in all sincerity,

Fellowship with children of God in other Evangelical Churches; and will carefully avoid all disputes respecting opinions and ceremonies, peculiar to one or another Church.

5

Coöperation with other Churches. In this fellowship we will coöperate with other Churches in the support of public charities or Christian enterprises which have a just claim upon us as followers of the Lord Jesus Christ, in addition to the causes of our own Church.

10

Subjection to the civil authorities. 12. We will be subject to the civil authorities, as to the powers ordained of God, in accordance with the admonitions of Holy Scripture (Rom. 13 : 1 ; 1 Pet. 2 : 13-14), and will in no wise evade the taxes and other obligations which are lawfully required of us. (Rom. 13 : 7.)

No evasion of taxes and other obligations. 13. Called to be children of peace (Luke 10 : 6), we will follow after peace with all men (2 Tim. 2 : 22 ; Heb. 12 : 14), and will endeavor to approve ourselves sober and quiet citizens.

Peaceable citizenship. 14. We will not hate, despise, slander or otherwise injure any man. And although we neither may nor will have fellowship with the disorderly things of this world, yet we will ever strive to exercise charity towards all our fellowmen, to treat them in a kind and friendly manner, and in our dealings with them, to approve ourselves upright, honest and conscientious, as becometh children of God, and confessors of the religion of Jesus Christ.

10

Principles governing intercourse with all men. 15. We will ever bear in mind that, through grace, we are called to be a living Church of

Christ, whose members have found forgiveness of sins, and being justified by faith have peace **5** with God, through our Lord Jesus Christ. (Rom. 5 : 1.)

16. Therefore only those can be recognized as true members of our Church who have turned to Christ our Saviour with their whole heart, and earnestly desire to glorify Him in soul and body.

17. Since disciples of Jesus are to be known ^{The bond of perfectness.} in that they have love one to another (John 13 : 35), we will cherish brotherly love as the bond of perfectness (Col. 3 : 14), forbearing one **5** another, and forgiving one another, if any man have a quarrel against any. (Col. 3 : 13.)

18. If any one be overtaken in a fault, we will endeavor to restore such an one in the spirit of meekness (Gal. 6 : 1); and when we are reproved and admonished for errors committed, we will **5** try, through the grace of God, to receive such reproofs and admonitions thankfully.

19. When any one has cause of complaint against his brother, he ought not to make it a subject of conversation with others, but should first speak with his brother himself, in a friendly **5** manner, and then, if necessary, both should endeavor through the mediation of one of the Pastors, or of some member of the Congregation, to settle their differences amicably—but to go to law one with another before a magistrate, we **10** will avoid, unless the case be of such a nature as to make a legal decision indispensable.

Definition of true membership.

Position to be assumed toward those who err and by those who are admonished

How members should deal with each other.

Appeal to the civil law to be avoided.

How children
should be brought
up.

20. Parents should not forget that their children are the property of the Lord Jesus Christ, purchased with His own precious blood (Acts 20: 28; 1 Peter 1: 19). They ought, therefore, to bring them up in the nurture and admonition of the Lord (Eph. 6: 4), and take all possible care to preserve them from every evil influence. 5

Duty of parents
toward their
children :

21. For this reason it is expected of all parents, not only that through grace, obtained by prayer, they approve themselves, in their walk and conversation, to be followers of the Lord Jesus Christ, and set an example of holy living to their children and household ; but also that they be priests of God, lifting up holy hands (1 Tim. 2: 8), for themselves and their families, declaring to them the love of Christ, and in no wise neglecting the regular observance of family worship. 10

Family worship.
Spiritual as well
as secular educa-
tion.

22. Parents must give faithful attention to the spiritual as well as the secular education of their children, must see to it that they attend the Sunday-school and other services provided especially for the children, and at the same time must accustom them to participate in the public worship of the Congregation. It is also their duty to exercise a watchful care over their older children, and to guard them as far as lies in their power against associations which could be harmful to their souls. 5

Attendance at
Sunday-school
and divine wor-
ship.

Watchful care
against evil asso-
ciations and
associates.

The estate of
matrimony.

23. Sons and daughters who are still under the care of their parents, should never make an

agreement of marriage without the consent of Parents should be consulted by the latter. Parents, therefore, should give diligence so to train their children, that when these enter into the holy estate of matrimony, it may be done with their advice and blessing.

24. We will at all times be ready cheerfully to confess the Name of our Saviour and His atonement and, if need be, to suffer reproach for the sake of Jesus. (Luke 6 : 22, 23.) On the other hand we will beware that the precious Gospel be not blasphemed, through any fault of ours, by them that believe not (Rom. 2 : 24 ; 1 Tim. 6 : 1 ; Titus 2 : 5.) It ought, therefore, to be the great concern of every member of our Church, to let his conversation be as becometh the Gospel of Christ (Phil. 1 : 27), not loving the world (1 John 2 : 15), avoiding especially all places of sinful amusement, and those that are injurious to Christian morals, abstaining from all appearance of evil (1 Thess. 5 : 22), and in every respect walking in the strength and power of Jesus our Lord, by Whom all things are given unto us, that pertain to life and godliness (2 Peter 1 : 3); for if a man love Him, he will keep His commandments. (John 14 : 15.)

25. Agreeably to this principle, we will put away from among us those that become a stumbling-block and offence, if after repeated admonitions and reproofs they remain incorrigible—remembering the rule of the Apostle: “Put away from among yourselves that wicked per-

Walk and conversation of members as confessors of Christ

How individual members exclude themselves from fellowship.

son." (1 Cor. 5 : 13.) Whosoever, therefore, pertinaciously violates this "Brotherly Agreement," by corrupting others through word or deed ; by resisting the powers that are ordained of God **10** (Rom. 13 : 2) ; by lying (Col. 3 : 9), back-biting (2 Cor. 12 : 20 ; Rom. 1 : 30), and slandering (Ps. 101 : 5), filthiness, loose conversation (Ephes. 5 : 4, or profanity (Ex. 20 : 7) ; by giving himself up to drunkenness (1 Cor. 6 : 10) ; by committing **15** fornication or adultery (1 Cor. 6 : 9) ; by living in any other work of the flesh mentioned by the Apostle in Galatians 5 : 19-21 ; or by willfully and persistently abstaining from participation in the Lord's Supper and other divine services, **20** can not be considered worthy of membership in our Congregation, and if his offences are so flagrant as to bring reproach upon the Church, or if he remains hardened in his evil ways, he must be excluded from our fellowship, whereof due **25** notice must be given, both to him and to the Congregation.

The Elders must maintain the Brotherly Agreement.

26. We make it a special duty of the Board of Elders which is charged with the welfare of the Congregation, to watch carefully that this Brotherly Agreement be strictly adhered to and faithfully observed ; and we will coöperate with **5** The members are pledged to coöperate with them. the Board of Elders in its efforts to maintain the Discipline of the Congregation.

Alterations.

27. Should alterations in this Brotherly Agreement be deemed necessary, they can not be made without the knowledge and approbation of the Provincial Board.

II.

BY-LAWS,

RULES AND REGULATIONS

OF THE

MORAVIAN CONGREGATION OF BETHLEHEM, PA.

General Principle of Conformity.

1. The Moravian Congregation of Bethlehem, Pa., being subject to the constituted authorities of the Moravian Church in general, and of that Province of the same to which it belongs, must conform to the principles of the Church, as set forth in the enactments of the General and of the Provincial Synod, in its organization, its discipline and the conduct of all its affairs.

Qualifications for Membership.

2. Only such adult persons shall, therefore, be received or retained, as members of the Congregation, who, besides other necessary qualifications, are willing to recognize all such constituted authority, as well as that which is congregational, to acknowledge all obligations laid upon them by the enactments of the aforesaid

Observance of
General and
Provincial
Synodal enact-
ments.

Recognition of
constituted au-
thority and ac-
knowledgment of
obligations are
essential princi-
ples.

Synods, and to accept, as one of the conditions of communicant membership, adherence to the Brotherly Agreement, By-Laws, Rules and Regulations of the Congregation, such adherence to be signified by subscribing the same. 10

How the Membership is divided into Classes.

Three classes of members :

3. The membership of the Congregation comprises three classes of persons, viz., communicants, non-communicants and children.

Communicants.

The first class consists of all persons who have been admitted to the communion of the Church 5 by authority of the Board of Elders, and have pledged adherence to the Brotherly Agreement, By-laws, Rules and Regulations of the Congregation.

Non-communicants.

The second class consists of all children of 10 communicants who are above thirteen and under twenty-one years of age, and have not been confirmed, excepting those who were above fourteen years of age when their parents became members.

Children.

The third class consists of all children of 15 communicants who are not above thirteen years of age.

The "Choir-system."

Eight divisions called "Choirs" are also maintained in the Congregation under the original "Choir-system" sanctioned by the General 20 and Provincial Synods.

Eight "Choirs."

These eight "Choirs" are the following, viz., the Married Brethren and Sisters, the Widowers, the Widows, the Unmarried Brethren, the Unmarried Sisters, the Older Boys, the Older 25 Girls, and the Children.

Children are transferred to the "Choir" of Transfer from
Older Boys or Girls at thirteen years of age, and one "Choir" to
these again to the "Choir" of Unmarried Brethren.
30 or Sisters at seventeen years of age.

Infant Baptism.

4. Children must be baptized before their names Infant Baptism
obligatory. are entered in the catalogue of the Congregation, and it is expected that the children of members be baptized as soon as convenient; if possible,
5 within their first year; and, if circumstances Time and place
of Baptism. permit, in a public service.

When members refuse to have their children Refusal is a virtual
withdrawal. baptized, such refusal shall be considered a virtual withdrawal from the Congregation.

Children by Adoption, etc.

5. When members have under their care children, whose parents are not members, or, if they are deceased, were not connected with the Moravian Church at the time of their death, such Children by
adoption not
members, unless
legally adopted
or properly cared
for until eighteen
years of age.
5 children shall not be regarded as belonging to the Congregation, unless said members have legally adopted them, or at least have satisfied the Board of Elders of their intention to care for them as for their own children until they attain
10 the age of eighteen years.

Applications for Membership.

6. Persons who wish to become members of the Applications for
membership to
be made to one
of the Pastors,
and submitted to
the Elders. Congregation must apply to one of the Pastors, and the application shall be submitted to the Board of Elders, by its President. The Board

Elders may reject an application at once.

of Elders is at liberty to reject an application at **5** once, if, in its judgment, there is good and sufficient reason for so doing, and in any case it shall not take final action until the applicants shall have had sufficient time, after learning all of the conditions of admission, to intelligently comply **10** with the same. When the Board concludes to entertain the application, the President shall notify the persons of this action, and shall inform them of what is expected of them, as candidates for membership, during the probation **15** which must intervene before the question of their admission is finally decided.

Notification of applicants.

Applicants who have never been communicant members of the Christian Church.

Applicants who have never been communicant members of the Christian Church, or cannot produce satisfactory evidence that they have **20** been, shall, after their enrollment as candidates for membership, receive a thorough course of instruction in Christian doctrine, as held and taught in the Moravian Church, and shall be made acquainted with the discipline, government, history and ritual of the Church, as also with the Brotherly Agreement, By-Laws, Rules and Regulations of the Congregation. After such instruction, they shall be examined by the Board of Elders, or by a committee of the same. **30** If the Board is then satisfied as to their fitness to become communicant members, they shall be required to subscribe the Brotherly Agreement, By-Laws, Rules and Regulations, and to make a public profession of faith, after which they shall **35**

be admitted to the communion of the Church by the rite of confirmation, or, if they have not been baptized, by the sacrament of Holy Baptism, and their names shall be entered in the catalogue

40 as communicant members.

In the case of persons who can produce satisfactory evidence that they have been communicant members of the Christian Church in another denomination, the rite of confirmation shall not **45** be deemed necessary to their admission.

They shall, however, after their enrollment as candidates for membership, be required to familiarize themselves with the doctrinal statements, discipline, government, history and ritual of the **50** Moravian Church, and with the Brotherly Agreement, By-Laws, Rules and Regulations of the Congregation. They shall also be required to present letters of dismissal from the denomination with which they were last connected,

55 whenever this is possible. Before the question of their admission is finally decided they shall be examined by the Board of Elders, or by a committee of the same. If the Board is then satisfied as to their fitness to become communi-

60 cant members of the Congregation, they shall be required to subscribe the Brotherly Agreement, By-Laws, Rules and Regulations, after which they shall be publicly received by the hand of fellowship and their names shall then be entered **65** in the catalogue as communicant members.

Confirmation
not necessary if
satisfactory evi-
dence of former
communicant
membership in
the Christian
Church is pro-
duced.

Applicants who
have been com-
municant mem-
bers of the Chris-
tian Church in
another denom-
ination.

Reception of
members from
other Moravian
congregations.

If the applicants are communicant members of another congregation of the Moravian Church, reception in a public service shall not be deemed necessary to their admission. They shall, however, be required to furnish certificates of good **70** standing and letters of dismissal; also to carefully examine and then subscribe the Brotherly Agreement, By-Laws, Rules and Regulations of the Congregation, before they are admitted.

Members not in
good standing.

If they cannot furnish certificates of good **75** standing, they shall not be accepted until they have retrieved their standing as far as lies in their power, and have approved themselves worthy of admission.

Baptized chil-
dren under four-
teen years.

Only baptized children under fourteen years **80** of age shall be considered as admitted at once with their parents.

Unbaptized
children under
thirteen years.

Unbaptized children of new members, if under thirteen years of age, must be baptized soon after the admission of their parents, and en- **85** rolled among the children of the Congregation.

Applicants not
residing in Beth-
lehem or vicinity.

Application for admission to the Congregation made by persons who are not at the time residents of Bethlehem or its immediate vicinity, shall not be entertained. **90**

Non-resident Members.

Conditions of
non-resident
membership.

7. Members who remove from Bethlehem or its vicinity to places where there are no congregations of the Moravian Church, if they are members in good standing at the time of their re-

5 removal, may, at their special request, continue in connection with the Congregation, so long as they shall fulfil those conditions which the Board of Elders, under the Charter, By-Laws, Rules and Regulations require of them; but only those **10** children of such non-resident members, who are ^{Children of non-resident members.} under fourteen years of age shall be regarded as belonging to the Congregation.

Severance of Connection.

8. When members remove to places where there are congregations of the Moravian Church, a request on their part to remain in connection with the Congregation of Bethlehem shall not be **5** entertained.

If they are members in good standing at the time of their removal, they shall be furnished with certificates of membership and letters of dismissal, and their names shall be stricken from **10** the catalogue and recorded as "dismissed."

If they are not in good standing at the time of their removal, their names, and when possible, their addresses, together with a statement of their status, shall be sent to the pastor of the **15** Moravian congregation in the neighborhood to which they remove, and their names shall be stricken from the catalogue and recorded as "dropped."

In any case, when members remove from **20** Bethlehem, or its vicinity, without giving notice to the Board of Elders of their removal, and of ^{Neglect to notify the Elders of removal.}

their wishes in reference to their church connection, such action on their part shall be taken as equivalent to a withdrawal from the Congregation, and their names shall be stricken from the **25** catalogue, and recorded as "dropped."

**Dismissal to
another denom-
ination.**

When members in good standing decide to unite with another denomination, they shall, if they desire it, be furnished with certificates of membership and letters of dismissal, and their **30** names shall be stricken from the catalogue and recorded as "dismissed."

**For what causes
members may be
dropped:**

(1) Withdrawal
without letter.

(2) Neglect of
church services.

(3) Neglect to
pay dues.

(4) Negligent
non-residents.

(5) Non-commu-
nicants over
twenty-one years
of age.

(6) Causes not
specified.

When members unite with another denomination or with another Moravian congregation without letters of dismissal; when they absent **35** themselves for an entire year from all public services of the Congregation, or for two consecutive years from the celebration of the Holy Communion, unless prevented from attending by infirmity or non-residence; when they fail to pay **40** the stated contribution required of them by the Board of Trustees in accordance with the Charter, and have neither been officially exonerated, nor, after satisfactory explanations on their part, been granted an extension of time; when, if they **45** are non-resident members, they fail to fulfill the conditions on which their retention as members is made to depend; when, if they are non-communicants, they have passed twenty-one years of age without becoming communicant members; **50** when in any other particular, not herein specified, their status is such as to constitute a virtual

withdrawal, on their part, from church fellowship, or to render them, in the judgment of the
55 Board of Elders, utterly unworthy of further recognition as members of the Congregation, but circumstances prevent that process of discipline which is necessary to their formal exclusion under Paragraph 9 of these By-Laws, Rules and
60 Regulations, their names shall be stricken from the catalogue and recorded as "dropped."

Exclusion from the Church.

9. When members of the Congregation persist in gross violations of the laws of Christian morality, such as those mentioned in Paragraph 25 of the Brotherly Agreement, after all reasonable reformatory effort, according to the spirit and the letter of the discipline of the Moravian Church, has been bestowed upon them, they shall, under the authority vested in the Board of Elders by the general laws of the Church, and by the Charter
5 of the Congregation (Section 10 : 21-28), be excluded from church fellowship, and thereby deprived of all the special rights and privileges which they enjoyed as members. When, however, flagrant offences are committed by mem-
10 bers which subject them to the penalty of criminal law, or cause public scandal, and are so well known that no investigation is necessary to settle the question of their guilt, nothing herein or elsewhere in these By-Laws, Rules and Regu-

(2)

For what causes members may be excluded.

Reformatory effort.

The special rights and privileges of membership forfeited by exclusion.

Flagrant offences.

lations shall be so construed, as to prevent the **20** Board of Elders from excluding such members without the previous exercise of the first and second degrees of discipline having taken place, and without a formal investigation.

Who are not in Good Standing.

Members under
discipline or in
arrears with
Church-dues not
in good standing.

10. All members who are convicted and adjudged guilty, by the Board of Elders, of offences which call for the exercise of the second or third degrees of Church discipline (see Paragraph **16**) ; and all members who have not paid the last stated **5** contribution required of them by the Board of Trustees in accordance with the Charter, provided they have not been officially exonerated or granted an extension of time, shall, under these By-Laws, Rules and Regulations, be considered not in good standing. **10**

Suspension from the Holy Communion.

The right to vote,
school and burial
privileges not for-
feited by suspen-
sion from Holy
Communion.

11. The connection of persons with the Congregation is not severed by their suspension from the Holy Communion. Though they cannot procure certificates of good standing while under such suspension, their right to vote at elections or **5** meetings of the Congregation, and their school and burial privileges are not thereby impaired ; and, on the other hand, their pecuniary and other obligations to the Congregation under the Charter, Brotherly Agreement, By-Laws, Rules **10** and Regulations, are not thereby rendered void.

Pecuniary and
other obligations
not rendered
void.

Definition of Terms.

12. The term "readmitted" shall be understood to mean only the restoration of excluded persons to membership. The term "re-admitted."

5 The term "received" shall be used in the case of all persons who are admitted to the Congregation from another denomination, even if they had formerly been members of this or of another congregation of the Moravian Church. The term "received."

10 The term "transferred" shall be used to designate the admission of persons from another congregation of the Moravian Church, even if they had formerly been members of this Congregation. The term "transferred."

15 The term "reinstated" shall be used to designate the restoration to membership of such communicating members, and children of the same under fourteen years of age, whose names had been "dropped" by the Board of Elders, and who had not in the interval connected themselves with another Church, or with another congregation of the Moravian Church. The term "reinstated."

Constituted Authorities.

13. The constituted authorities of the Moravian Congregation of Bethlehem, Pa., are: 1. The duly appointed Ministers who discharge the duties of the pastoral office; 2. The Church-council; 3. The Church-boards, namely, *a*) the Board of Elders; *b*) the Board of Trustees; *c*) the School Board; *d*) the Almoners, who are incorporated as the Trustees of the Bethlehem Poor Fund; 4. The Auditors. Constituted authorities are: the Ministers, the Church-council, and the Church-boards.

The Ministry.

Duties of the
Ministers.

14. Ordination to the Christian ministry, employment in the service of the Moravian Church and appointment to the charge of the Congregation impose duties upon the Ministers in accordance with established evangelical principles, the constitution of the Moravian Church, and of its American Province, and as defined in the liturgy of the Church, the Charter of the Congregation and elsewhere in the By-laws, Rules and Regulations, which must at all times be fully recognized both by the Ministers themselves, and by the Boards, officers and members of the Congregation. In their capacity as members of those Boards in which they have a seat and a voice *ex officio* they share with other members of such Boards the authority and the accountability which pertains to the same, apart from their purely pastoral relation to the membership.

Authority and
accountability of
Ministers as
members of
Boards.

Responsibility
and accountabil-
ity of Ministers
to each other and
to the higher
authorities.

Subordinate
only to the au-
thorities of the
Province and
the Unity.

In conjunction with the Church-boards and members, the Ministers of the Congregation are responsible for the proper conduct of all its affairs and enterprises, and are jointly accountable to each other and the higher authorities for the observance and maintenance of all legislation, regulations and usages that are binding upon the Congregation, a due regard for which facts must ever characterize their mutual relations.

While owing allegiance to the Congregation, devotion to all rightful local demands, and en-

30

ergetic effort in the prosecution of its highest development, the Ministers are subordinate entirely and only to the constituted authorities of the Province and the Unity, whose agents and **35** representatives they are among the members and to the Boards in the special lines of work pursued by this one among many of the congregations of the Unitas Fratrum.

The Church Council.

15. The Church-council is constituted as set forth in the Charter (Section 7 : 1-16), and its general duties and functions are set forth in Section 6 : 15-21 ; Section 7 : 1-33 ; Section 9 : 12-16; **5** Section 26 : 1-12.

On questions affecting property, however, in accordance with Section 11 : 37-46 of the Charter, only duly qualified male members are permitted to vote.

10 At the annual meeting required by the Charter (Section 4 : 17-21) the Church-council shall elect a President and a Secretary, who shall serve for one year, or until their successors shall be appointed.

15 The President shall preside at all meetings of the Church-council, in whatever way called. In the absence of the President the Church-council shall elect a President *pro tempore*.

The Secretary of the Church-council shall record the minutes of the meetings of the Church-council, and after they have been revised by a

How the Church-
council is consti-
tuted.

President and
Secretary.

Duty of the
President.

President pro
tempore.

Duties of the
Secretary.

Committee of Three, in conjunction with the President and Secretary, the minutes shall be enrolled in a book and attested by their signatures, which book shall be kept in charge by the **25** Secretary and be delivered to his successor. The minutes shall be open to the inspection of any member of the Church-council.

Order of business at the annual meeting.

The order of business at the annual meeting of the Church-council shall be as follows : **30**

1. Reading of the minutes of the last Church-council, when required.
2. Election of the officers of the Church-council.
3. Financial reports of the Board of Trustees, **35** of the School Board and of the Almoners.
4. General business.
5. Nomination of candidates for Church-offices to be voted for at the pending election. **40**

Order of business at specially-called meetings.

The order of business at specially-called meetings of the Church-council shall be as follows :

1. Reading of the minutes of the last meeting of the Church-council, when required.
2. Statement of the object and purpose of the **45** meeting, and action thereon.

Relations of Church-boards and Church-council.

As servants of the Congregation, the Church-boards are under obligation to pay due respect to the formally declared wishes of the Church-council, whenever and in so far as they do not **50** involve an infraction of the provisions of the

Charter, or of the Brotherly Agreement, By-Laws, Rules and Regulations of the Congregation, or of the enactments of the General Synod,
55 the Provincial Synod, and of the District Synod (in so far as the latter may have been granted jurisdiction by the Provincial Synod) or of the laws of the Commonwealth of Pennsylvania or of the United States. The Church-council, how-
60 ever, shall not unadvisedly or capriciously interfere with the Church-boards in the exercise of the authority delegated to them.

The rules of order of the Church-council shall Rules of order.
 be the standing rules of order of the Provincial
65 Synod, so far as these may be applicable; but it shall be unlawful 1) to consider and adopt a series of resolutions or orders "as a whole" unless the said resolutions shall first have been considered and voted on *seriatim*; or 2) to au-
70 thorize any member of the Church-council to "cast the ballot of the Council" in any election.

Except in the case of the regular business of Final action
on an order or
resolution. the annual meeting of the Church-council and of those meetings of the Church-council
75 which are called for the purpose of electing the delegates and alternates which the Congregation may be entitled to send to Synods in accordance with the enactments of the Provincial Synod, or for the purpose of choosing
80 electors and alternates for filling a vacancy in the Provincial Board, final action on any order or resolution shall be deferred to a time not less

than five days and not more than ten days later, at the written request of one-fifth of the qualified voting members present, unless the total number **85** of duly qualified voting members present be a clear majority of all the duly qualified voting members of the Congregation.

The Elders.

Responsibility
and duties of the
Elders.

16. The Board of Elders, constituted and elected as prescribed by the Charter, (Section 8), is specially responsible for the promotion of religion in the Congregation, and for the spiritual care of all classes of its membership; and, subordinately **5** to the Provincial Board, is charged with the duty of securing compliance with all enactments of the General, Provincial and District Synods which affect the Congregation.

Public worship.

The Elders shall see to it that the public **10** means of grace are regularly and faithfully dispensed in the Congregation, agreeably to the ritual and usages of the Moravian Church. It is their function to decide how, when, and by whom the places of public worship shall be used. **15** They shall determine the question of the observance of the "Choir Festivals" and other special services which are optional in each congregation and make such regulations in regard to the same as may be required. **20**

Places of wor-
ship.

Control of
"Choir Festi-
vals."

Religious cul-
ture of the chil-
dren and youth
etc.

They shall have the oversight of the religious culture of the children and youth of the Con-

gregation, and of their instruction in the history, principles and usages of the Moravian Church,
25 under the provisions that exist for these purposes. In the exercise of this duty they shall have the general supervision of the Sunday-school work and all other organized or associate activities in the Congregation which have the
30 furtherance of these objects in view.

They are charged with maintaining the discipline of the Congregation, in accordance with the principles and rules which govern them in this matter, and they shall endeavor to secure as
35 far as possible, the faithful observance of the Brotherly Agreement, and of the By-laws, Rules and Regulations of the Congregation.

It is their duty to call delinquents to account, and they have authority at all times to summon members.
40 members before them to meet charges or to answer for offences and delinquencies ; but they may at once decline to entertain a complaint against any member of the Congregation, unless the person who brings the information shall
45 agree, in case it be required, personally to confront the member accused. Church-membership Refusal to comply with such summons.
 is forfeited by a contumacious refusal to comply with a summons to meet the Elders.

In the exercise of discipline, in the restricted sense of reformatory or penal action, they shall, as a rule, observe the three degrees recognized by the Moravian Church : 1. Private Reproof ; 2. Suspension from the Holy Communion ; 3.

Three degrees of discipline.

Exclusion from Church-fellowship. The exercise of the second and third degrees must be formally determined upon by the Board, and cases of exclusion from Church-fellowship must be announced to the Congregation on a suitable occasion.

Right to re-admit.

They shall also have the right and authority to readmit those excluded persons who, after satisfactory evidence of their penitence and genuine reformation, desire it; and cases of readmission must also be announced to the Congregation.

65

Questions of admission, dismissal and exclusion.

They shall, in general, have the exclusive authority to determine all questions of admission to the Congregation, and of the dismissal, or exclusion of members; also to decide when the names of members shall be "dropped" from the catalogue.

Oversight of the work of the Sacristans, etc.

The Elders shall have the general direction and oversight of the work of the Sacristans and other persons engaged in or about the places of worship in connection with public services or otherwise, when such oversight is not elsewhere in these By-laws, Rules and Regulations, or by the Charter, committed to the Board of Trustees.

Election of delegates to Synods, and the filling of vacancies in the Provincial Board.

As the executive body in the Congregation to carry out the enactments of Synod, they shall order the time and place of the election of the delegates which the Congregation may be entitled to send to Synods, and shall provide for casting

80

85 the votes of the Congregation when a vacancy in the Provincial Board is to be filled in accordance with the Provincial rules which prescribe the course of procedure.

This enumeration of functions and prerogatives ^{Functions and prerogatives not specified.} **90** of the Board of Elders shall not exclude others not herein specified which belong to it under the general principles of the Moravian Church, or which may be delegated to it by enactments of Provincial or District Synods, or by **95** special resolutions of the Church-council, so long as these shall not conflict with the constitutions of the Unity, Province or District.

The Board of Trustees.

17. The secular duties and functions of the ^{Secular duties and functions of the Board of Trustees.} Board of Trustees, constituted and elected as prescribed by the Charter (Section 5), are set forth in Sections 4: 1-49; 5: 19-26, and 39-43; 6: 5 4-11; 7: 16-26; 9: 19-46; 11: 1-55; 12: 1-17; 13: 1-15; 14: 1-7; 15: 1-24; 16: 1-4 of the Charter.

The principles of the Moravian Church and ^{Coöperation with the Board of Elders.} the declarations of the General Synod require **10** the Board of Trustees cordially to coöperate with the Board of Elders in advancing the spiritual interests of the Congregation.

Holding exclusive control over the officers ^{Control over officers appointed by it.} whom it appoints, some of whom are brought into **15** close connection with religious services, it joins

the Board of Elders in the appointment of other officers whose duties and functions are mainly of a spiritual character.

List of voting members.

The list of voting members of the Congregation shall, at least two weeks before each annual **20** general election, be submitted by the Board of Trustees to the Board of Elders for careful revision and correction ; and the said list shall be returned to the Board of Trustees, when revised and corrected, for the guidance of the **25** persons appointed to conduct the elections required by the Charter (Section 5 : 19-23).

The School Board.

Main object of the Parochial School.

18. Constituted and elected according to the provisions of the Charter (Section 14 : 7-16), the School Board shall bear in mind that one of the main objects of the Parochial, or Congregation School is to instill into the minds of our children **5** and youth sound Christian principles and patriotic love for the Moravian Church, and a spirit of loyalty to its history, doctrine, discipline and ritual. This object shall also be borne in mind in the election of members of the School **10** Board and in the appointment of officers and teachers.

Qualifications of members of the School Board, officers and teachers.

Relations of the Ministers to the School.

By enactment of the Provincial Synod the Ministers of the Congregation are required to regard the supervision of the Parochial or **15** Congregation School as one of the most important duties of their office.

It is the duty of the members of the Congregation, and especially of those parents whose children are attending the school, to support the School Board in carrying into effect the principles recited above, as well as in its endeavor to provide superior mental preparation for life's work, and to do all in their power to guard the children of the Congregation from such social engagements or demands as interfere with school-duties and requirements and are detrimental to their spiritual training.

Members, and especially parents, should help to maintain the principles of the school.
They should prevent detrimental social engagements.

The Almoners.

19. The Almoners, incorporated as "The Trustees of the Bethlehem Poor Fund" and elected in accordance with the eleventh Section of the rules and regulations heretofore existing, which, as regards the Trustees of the Bethlehem Poor Fund, shall continue in force, shall administer the fund entrusted to them in accordance with their Charter, and shall afford relief to the needy members of the Congregation. Their service in this important branch of Christian activity, brings them into close official relations with the Board of Elders, and should receive due recognition.

In accordance with their Charter, the term of office is five years, one member being elected at each annual general election.

Term of office.

Offertory at the
Lord's Supper.

The offertory at the celebration of the Lord's Supper shall be placed at the disposal of the Almoners.

The Auditors.

Qualifications,
duties and elec-
tion of the
Auditors.

20. The qualifications, duties and mode of election of the Auditors are set forth in Section 19 of the Charter, and they shall have power to fill vacancies in their number.

The Official Servants of the Congregation.

Official servants
appointed by the
Elders, Trustees,
School Board,
etc.

21. Subordinate to and appointed by the Board of Elders, or by the Board of Trustees, or by the School Board, with or without precedent nomination, or by the concurrent action of two of these Church-boards, or in other and more informal manner, are the following official servants of the Congregation : 1. the Superintendents of the Sunday-schools ; 2. the Sunday-school Officers and Teachers ; 3. the Superintendent of the Parochial School ; 4. the Parochial School Teachers ; 5. the Sacristans ; 6. the Committee on Church Music ; 7. the Organists ; 8. the Trombonists ; 9. the Singers and other Musicians ; 10. the Sexton and his Assistants, or the Superintendents of the Old Graveyard and Nisky Hill Cemetery. 5 10 15

The Sunday School Superintendents.

Qualifications of
Sunday-school
Superintendents.

22. The Superintendents of the Sunday-schools, being assistants to the Pastors in the spiritual instruction and care of the young, should be

persons who are qualified to serve as Elders of
5 the Congregation ; but the restriction as to age which is imposed by the Charter in the case of the Elders, need not apply to the Superintendents of the Sunday-Schools.

Officers and teachers, as those who do the ^{Appointment and removal.}
10 actual work of the Sunday-schools, are accorded the privilege of nominating the Superintendents, who may, however, hold office only on the appointment of the Board of Elders, which, being ultimately responsible for the condition of the
15 schools, is not bound by the nominations made, and is empowered to remove any Superintendent should it deem it necessary, as also to supply any vacancy that may occur in the office, should such action be required.

The Sunday School Officers and Teachers.

23. The officers and teachers engaged in the ^{Importance of the work of the} _{Sunday-school teachers.} Sunday-schools, as voluntary assistants to the Pastors in the spiritual training of the youth, fill a very important position in the service of the
5 Congregation, which should invite the activity of the most intelligent and earnest Christians.

The Superintendent of the Parochial School.

24. The Superintendent of the Parochial School must be a communicant member of the ^{Qualifications of the Superintendent of the Parochial School.} Moravian Church, who is not only mentally equipped for the duties of the office, but is also
5 in full accord with the objects of religious

schools in general, with Moravian theories of education and with the special purposes for which this school exists, and, is, as far as possible, qualified to carry out these special purposes in all particulars.

5

Mode of election. He shall be elected by the School Board, but before such election is had, this Board and the Board of Elders must be assured that the candidate for the position is not positively wanting in any of these conditions.

10

The Parochial School Teachers.

Qualifications of teachers in the Parochial School 25. The teachers employed in the Parochial School must be persons who not only possess the requisite qualifications for teaching, but are in full accord with the special purpose of this school and will conscientiously endeavor to promote this special purpose ; and they must, as far as possible, be communicant members of the Moravian Church.

5

The Committee on Church Music.

The Pastors are directors of the church-music.

Appointment of a Committee.

26. The Pastors of the Congregation are, by virtue of their office, the directors of the church-music ; but they shall have authority to appoint, in conjunction with the other members of the Board of Elders and with the Board of Trustees, a Committee on Church Music, with such duties and functions as they may deem expedient.

5

The Organists.

27. The Organists shall be elected by the Boards of Elders and Trustees jointly, a majority of votes of each Board being necessary to determine the appointment. The service of the Organists shall be subject to the direction of the Pastors.

5 Organists in aiding and solemnizing the occasions of worship shall be subject to the direction of the Pastors of the Congregation.

In compliance with the enactments of the several Provincial Synods, the Organists shall

10 retain the use of, and foster the taste for congregational choral singing, and it is especially required of them to perpetuate the use of this style of sacred hymn-tunes among the children of the Church.

The Trombonists.

28. The services of the Trombonists of the Congregation are subject to the directions of the Pastors, as is also the choice of the character of the music performed by the players; in order, especially, to heighten the solemnity of such occasions when, according to established custom, the music of trombones is employed.

The Singers and Other Musicians.

29. The vocal and instrumental music in the public services in the churches and chapels of the Congregation is under the immediate direction of the respective Organists; and it is expected that all members who possess the needful

Voluntary service encouraged. qualifications will continue to observe the custom of voluntary service in this department of church-work.

The Sacristans.

Importance of the office of Sacristan.

30. The Sacristans, a corps of brethren and sisters who aid in maintaining the usages of the Moravian Church in connection with public worship, have from the beginning constituted a feature of the organization of the Congregation **5** of Bethlehem, and are deemed requisite.

Appointment and authority.

They receive their appointment and authority from the Board of Elders, and are under the immediate direction of a Head Sacristan.

Head Sacristan.

The Head Sacristan and the first assistant are **10** appointed by the joint action of the Board of Elders and the Board of Trustees.

Rules' and Regulations.

The Sacristans may adopt rules and regulations for their own government—subject to the general regulations covering their position and **15** functions as defined by the Board of Elders.

Number.

Their number is regulated by existing needs and they are not appointed for a specified time.

Qualifications.

Only communicant members in good standing are eligible, and it is deemed essential that only **20** such persons should serve in this capacity, who as far as possible possess the needful qualifications, and who attach a proper significance to the position as one of honorable ministry in the house of the Lord. **25**

Duties.

To them are entrusted the general preparations for holding the regular services as well as

all special services in the church and chapels.
(such as funerals, and weddings), and out-door
30 meetings.

The Sacristans appointed for the several chapels are also under the general supervision of the Head Sacristan, who may, when occasion requires, convene the entire body of Sacristans **35** for the consideration of any matter connected with their office and duties.

To them is committed the care of all the ap-
pointments and appurtenances of public wor-
ship in the church and chapels, except such as
40 are otherwise provided for.

They are charged with the maintenance of Order.
order on all occasions above specified and their authority to enforce this must be respected.

The Sexton, and his Assistants.

31. The Sexton, or Superintendent of the Old Graveyard and of Nisky Hill Cemetery, and his assistants are appointed by the Board of Trustees, and discharge such duties as may be as-
5 signed them by that Board. The rules concerning service at funerals shall be determined by the concurrent action of the Board of Elders and the Board of Trustees.

Appointment and
duties of the Sex-
ton and his assist-
ants.

Joint-Meetings.

32. When any of the Boards of the Congrega-
tion are required to deal with matters that touch on functions of other Boards, or that demand co-

Joint meetings of
the Boards may
be held when
necessary.

operation in matters regarding which it is felt that there exists a lack of understanding or a difference of opinion, or when business arises that calls for prompt and united action, joint meetings may be held in accordance with the provisions of Synodal enactments.

Right of Petition and Appeal.

Church-council,
Church-boards,
and individual
communicants
have the right
of petition and
appeal.

33. The Church-council, the Church-boards and the individual communicant members of the Congregation have the constitutional right of petition and appeal to the Provincial Board, Provincial Synod, Department of the Unity and General Synod on all questions of interpretation or points of controversy, and against the decisions and acts of the respective authorities having jurisdiction in their cases.

Ritual.

Conformity of
Ritual required.

34. The public worship of the Congregation shall conform to the ritual of the American Province of the Unitas Fratrum, or Brethren's Unity. In all services and official acts for which liturgical forms are established and set forth by the General Synod, by the Provincial Synod, or by the Elders' Conferences of the Unity or of the American Province, the said liturgical forms shall be adhered to and followed. In general, love for everything that constitutes the distinctive ritual of the Brethren's Unity shall be fostered, and conformity therewith shall be inculcated.

Records.

35. The ecclesiastical records, namely, the Church-book or General Register, the Catalogue, the Church-Diary, and the Record of Services held in each place of worship, shall be faithfully kept by the Ministers of the Congregation, in accordance with the rules laid down by the Provincial Synod.

The Archives.

36. In the wider sense this term is applied to the invaluable collection of books, manuscripts, etc., chiefly relating to the history of the Brethren's Unity in America and elsewhere, a large part of which collection originally belonged to the Moravian Congregation of Bethlehem, Pa., the remainder having been entrusted to the keeping of the Congregation by the American Province or by individual congregations. In the narrower sense this term applies to the library and special records of the Moravian Congregation of Bethlehem, Pa., as kept by its Ministers, officers and Church-boards.

According to an agreement formally entered into at the Provincial Synod of 1861, the care of the consolidated Archives, in the wider sense of the term, is entrusted to an Archivist, who is appointed by the conjoint action of the Provincial Board and of the Ministers and Trustees of the Moravian Congregation of Bethlehem, Pa.

Rules for the use of the Archives may be established by the Archivist.

lished from time to time by the joint action of the Provincial Board and the Ministers of the Congregation.

Care of the Archives.

The care of the Archives in the narrower **25** sense, rests with the Ministers of the Congregation.

Burial Rights and Privileges.

Each member entitled to a place of burial.

37. In conformity with the usages of the Brethren's Unity, wherever graveyards or cemeteries are owned by a congregation, each member of the Moravian Congregation of Bethlehem, Pa., is entitled, without other charge than the cost **5** of opening and closing the grave, to a place of burial either in the Old Graveyard or in the sections reserved, in accordance with the requirements of the Charter (Section 15 : 14-18), in Nisky Hill Cemetery. In order that the Superintendents **10** or other duly appointed officers may know to whom this right is granted, a certificate setting forth the fact of membership at the time of death shall be issued by one of the Pastors.

Certificate of membership.

Burial of non-members.

No one who is not a member of the Congregation **15** at the time of death, shall be interred in the Old Graveyard, unless a permit be issued by the Board of Elders, through its President, which permit shall be countersigned by the Treasurer of the Board of Trustees after the required burial **20** fees shall have been paid. In the case of Nisky Hill Cemetery, permits for the interment of non-members shall be issued by the Treasurer of the Board of Trustees only, after the burial fees,

25 including the charge for opening and closing the grave, shall have been paid. The above provision does not apply to the owners of burial lots.

Relation to the Provincial Board.

38. It being the duty and the right of the Elders' Conference of the Province to guard against the enactment and enforcement by any authority in any congregation of resolutions which are not in accordance with the constitution and principles of the Brethren's Unity, all resolutions, by-laws, rules, or regulations, whether of the Church-council, of the Board of Elders, of the Board of Trustees, of the School Board, or of the Almoners, except such resolutions as refer merely to current business, shall be certified to the Provincial Board by the President of the respective Board of the Congregation, his signature being attested by the respective Secretary.

15 (Compare also the Charter, Section 9 : 4-8 and 42-46 ; Section 10 : 1-13 and 17-21 ; Section 11 : 52-55.)

Amendments.

39. Alterations, amendments or additions to or in the By-Laws, Rules, and Regulations of the Moravian Congregation of Bethlehem, Pa., shall be made in the following manner :

5 a.) The proposed change shall first be submitted to the Provincial Board for a decision as to the constitutional questions and Church-prin-

All enactments of Church-council and of Church-boards not referring to current business shall be certified to the Provincial Board.

Submitted to the Provincial Board.

ciples involved. Ordinarily, a reference to the respective Boards of the Congregation will precede this step.

Submitted to
Church-council.

10

b.) If no constitutional or other valid objection is made by the Provincial Board, the said proposition shall be submitted to the Church-council for consideration and amendment, and for rejection or preliminary adoption.

After reaching
a preliminary
decision Church-
council shall ad-
journ.

15

c.) Whenever a majority of the duly qualified members present and voting shall have come to a preliminary decision on the alteration, amendment or addition as proposed, the Church-council shall adjourn to a time not less than one calendar week and not more than two calendar weeks later, of which adjourned meeting and of the question to be decided notice shall be given by announcement, in accordance with the Charter, in each place of public worship of the Congregation on the Lord's Day, commonly called Sunday, on an occasion of public worship, and also by written or printed notice, through the United States mails, to each and every qualified voting member of the Congregation, which written or printed notice shall contain a clear statement of the alteration, amendment or addition as preliminarily adopted, and shall be placed in the mails at least five days before the time of meeting.

Time of second
meeting.

Notification of
members.

20

25

30

35

Further con-
sideration of
amendments.

d.) On the assembling of this specially-announced Church-council the question shall be put on the adoption or rejection of the proposed

alteration, amendment or addition in the precise
40 form in which it was preliminarily adopted, and no further amendment shall be permitted or shall be entertained except by the unanimous consent of the qualified voting members present; *Provided*, that for such further amendment by
45 "unanimous consent" the number of qualified voting members present is a clear majority of all the qualified voting members of the Congregation.

e.) If on final passage the alteration, amendment or addition shall be adopted by a majority of the qualified voting members present and voting, it shall be submitted to the Provincial Board for approval or disapproval, but solely on constitutional grounds as to the final shape
55 in which it appears; whereupon, if approved, it shall become and be a part of the By-Laws, Rules and Regulations of this Congregation.

Subscription of the Rules.

40. Every communicant member of the Congregation, as set forth in Paragraph 2, above, shall subscribe the Brotherly Agreement and these By-Laws, Rules and Regulations, in order
5 to obtain or retain membership in this Congregation, the said subscription to be made in the presence of one of the Pastors and to be by him attested and dated; *Provided*, that a subscription of the Brotherly Agreement and the By-Laws,
10 Rules, and Regulations as heretofore existing

- Final submission to the Provincial Board.

The Brotherly Agreement, By-Laws, Rules and Regulations must be subscribed by each communicant.

Mode of subscription.

Subscription of the Rules as before existing remains valid.

shall be taken and considered as a subscription both of the Brotherly Agreement and of these By-Laws, Rules and Regulations, the names of those who have thus heretofore subscribed to be formally appended to the Brotherly Agreement **15** and these By-Laws, Rules and Regulations, under the direction of the Board of Elders.

NOTE.—At a meeting of the Church-council, held November 13, 1890, the following resolutions were adopted:

I. That the first paragraph of the 8th By-Law shall not be construed as applying to those present members of the Moravian Congregation of Bethlehem, Pa., in good standing, who on November 20, 1890, are or may be resident in places or neighborhoods where there are congregations of the Moravian Church—South Bethlehem and West Bethlehem, moreover, being, in the sense of the Charter, in “the vicinity” of Bethlehem, Pa. **5**

II. That the name of no adult sister who is or who may be a communicant member in good standing on November 20, 1890, shall be “dropped” from the list of members for failure to subscribe the Brotherly Agreement, By-Laws, Rules and Regulations. **5**

III. That non-resident communicant members who may not have subscribed the Brotherly Agreement and the By-Laws, Rules and Regulations as heretofore existing, may by power of attorney, duly executed, authorize and instruct any member of the Board of Elders to subscribe the Brotherly Agreement, By-Laws, Rules and Regulations in their stead, of which fact record shall be made in the minutes of the Board of Elders and in connection with the signature. **5**

III.
ABSTRACT OF THE CONSTITUTION
OF
THE UNITAS FRATRUM, OR THE MORAVIAN CHURCH,
AND OF ITS AMERICAN PROVINCE.

General Principle.

The constitution, principles, rules and regulations of every organization, whether religious or secular, are largely determined by its history. And this axiom holds good with regard to the 5 constitution, principles, rules and regulations of the Unitas Fratrum, or Brethren's Unity, commonly known in the United States as the Moravian Church.

The Unitas Fratrum or Brethren's Unity.

1. Mainly through the influence of lineal and spiritual descendants of the Unitas Fratrum—The assembly at Herrnhut. men and women who had emigrated from Moravia for conscience' sake and, settling on Count 5 Zinzendorf's estates in Upper Lusatia, (now a

part of the Kingdom of Saxony,) had found fellowship with awakened Christians from all parts of Germany — the congregation at Herrnhut,

Their "Brotherly Agreement." on May 12th, 1727, adopted a "Brotherly Agreement" and rules for the conduct of their Chris-

tian life, which were based upon the constitution, rules, and discipline of the Unitas Fratrum, now beginning, in an ecclesiastical sense,

A "Brotherly Agreement" is the essential part in the organization of a local church of the Unitas Fratrum. its main features, is the same throughout the Brethren's Unity.

Church Extension.

In the course of time and by the Providence of God, all the ecclesiastical rights and privileges of the Unitas Fratrum were restored to or were resumed by the renewed organization, and the congregation became a Church in the fullest sense of the term. Missions were established and colonies were planted; but

Organic connection with the nucleus of renewed church-life.

whatever the form of Church Extension, organic connection with the mother-church of the renewed Brethren's Unity and with the central authority of the Church, as modified from time to time, was maintained.

Admission of congregations and colonies.

One by one congregations and colonies were tacitly or formally admitted into the Unitas Fratrum or Brethren's Unity in accordance with and subject to the existing constitutional principles, rules and regulations, modified from time to time as the Church deemed wise or expedient.

At the present time the Unitas Fratrum, or
the Moravian Church comprises three Provinces
and an extended mission-work throughout the

The Unitas Fratrum or Brethren's Unity of the present day.

40 world. To the German Province belong the congregations on the Continent of Europe ; to the British Province, those in Great Britain and Ireland ; to the American Province, those in the United States.

The Unity and its Provinces.

2. Each Province maintains a distinct organization, and manages its own provincial affairs ; but the three Provinces are united into one Church on the basis of doctrine and the general principles of discipline and ritual.

Unitedly they engage in missionary work : in Europe—in the ancient seats of the Unitas Fratrum or Brethren's Unity in Bohemia ; in America—in Greenland, Labrador, and Alaska, **10** among the Indians in Canada and the United States, in the West Indies, in Central America, in Surinam and Demerara ; in Southern and Central Africa : in Asia—in British India, (Thibet) and at Jerusalem, in Palestine, among **15** the lepers ; and in Australia.

Conjointly, the Provinces and the Missions Proper title. are called the Unitas Fratrum or Brethren's Unity. In the United States the usual title is Usual title. the "Moravian Church."

20 Each Province also engages, in its own way, Mission work at home. in the work of Home Missions to the spiritually destitute.

The General Synod of the Unity.

Government of
the Unity.

The General
Synod.

Membership.

Expenses.

Resolutions.

The Elders' Con-
ference of the
Unity.

3. The government of the Unity, in all general matters and including the work of Foreign Missions, is vested in the General Synod, which meets at intervals of ten or twelve years.

The General Synod is composed of the Bishops **5** of the Unity and of other official members, of the delegates chosen by the several Provincial Synods, and of representatives from the Foreign Mission-fields, all the members having the same rights and privileges. **10**

The expenses of the General Synod, including the traveling expenses of the members, are defrayed from the accrued interest of a funded capital, set apart for this express purpose.

The resolutions of the General Synod are binding on the whole Brethren's Unity, and on all Boards, congregations, ministers and individual members of the same. **15**

The Elders' Conference of the Unity.

4. In the interval between two meetings of the General Synod, the administration of affairs, including government and supervision, is entrusted to a Board styled "The Elders' Conference of the Unity." The mode of administration, whether immediate, through the entire Board, or mediate, through one of its Departments, varies from time to time, in accordance with the decision of the General Synod; but the fundamental principle of the Constitution **10**

holds good, namely, that all Church-govern- Conferential Church-govern-
ment must be conferential; in other words, ment.
that the administration of affairs must be com-
mitted to Boards or Conferences and not to indi-
15viduals.

An equally fundamental principle is the right Right of appeal
of appeal. The final decision in all cases rests
with the General Synod; but each decision has
the force of law until overruled by a higher
20authority. An appeal, therefore, does not act as
a stay of proceedings, or restore the *status quo ante*.

On the Elders' Conference of the Unity is Special right
expressly conferred the right to temporarily granted to the
suspend a rule or principle laid down by the Elders' Conference of the Unity
25General Synod; but a special report on each
case must be made to the next ensuing meeting
of the General Synod.

The Provincial Synods.

5. The government of each Province as regards Government of a
purely provincial affairs, is vested in its Province.
Provincial Synod, which is composed of the The Provincial
Bishops of the Unity resident in the Province Synod:
5 and of other official members, and of ministers Membership.
and lay delegates, in accordance with the rules
from time to time adopted by the Provincial
Synod.

The Provincial Synod exercises the rights and Rights and
10discharges the duties, conferred or entrusted to duties.
it by the General Synod, determines the time
and place of its next meeting, and elects the
Elders' Conference of the Province (hereinafter

styled the Provincial Board, and the delegates which the Province is entitled to send to the **15** General Synod.

Expenses.

The expenses of the Provincial Synod and of District Synods, (*vide infra* §7,) in the American Province, North, are defrayed by *per capita* contributions from the congregations and home-**20** missions, as determined by the Provincial Synod.

Resolutions.

The resolutions of Provincial Synods are binding on all the Boards, congregations, missions, ministers and individual members of the respective Provinces; and the Brotherly Agree-**25** ment of each congregation in the American Province, North, must contain a synodically appointed section setting forth the acceptance of this principle.

*The Elders' Conferences of the Provinces, or the
Provincial Boards.*

The Elders' Conference of the Province or the Provincial Board.

6. In the interval between two meetings of the Provincial Synod, the administration of provincial affairs, including government and supervision, in accordance with the resolutions adopted and the principles laid down by the General **5** Synod and the respective Provincial Synods, is entrusted to the Elders' Conference of the Province, usually styled the Provincial Board.

Special privilege.

In extraordinary cases the Provincial Board may act upon its own responsibility; but a special **10** report upon each case must be laid before the next ensuing Provincial Synod.

It is the right and duty of the Provincial Board, exclusively, to appoint ministers to the pastoral charge of congregations and missions, and to other ecclesiastical offices, to superintend their activity, to remove them from office when the said Board deems it expedient, and to depose those ministers who act in opposition to the principles and rules of the Brethren's Unity; and to the Provincial Board of each Province the ministers in that Province owe obedience. In urgent cases the Provincial Board may convene the Provincial Synod, and may determine both time and place of meeting.

The expenses of the administrative government of the American Province, North, including the traveling expenses incurred by the removal of ministers, are defrayed by annual contributions from the congregations and missions, the amount to be paid by each congregation or mission being fixed according to rules laid down from time to time by the Provincial Synod.

The American Province, and its Districts.

7. The American Province, North, comprising all of the congregations and missions in the United States, excepting those connected with the American Province, South, (which latter has its own Provincial Synod and Provincial Board,) is sub-divided into Districts by its Provincial Synod.

In these Districts, the boundaries of which are prescribed by the Provincial Synod, there are

held District Synods, the membership, duties **10** and functions of which are determined from time to time by the Provincial Synod.

The Churches of the American Province, North.

8. The local churches of the Brethren's Unity in the American Province, North, are of two classes, "congregations," and "missions." They are distinguished as follows:

"Congrega-
tions."

A pastoral charge which provides an actual **5** and adequate salary for its minister or ministers, and which provides for the necessities of its church-establishment either from the actual contributions of its lay membership or from the income of its own church-funds, without any fixed **10** or regular aid out of the general funds of the Province, and which has been recognized or admitted by the Provincial Synod, is considered a "congregation," entitled to those rights and privileges which the Provincial Synod may from **15** time to time determine.

"Missions."

A "mission" is a congregation in the formative state. Its members in good standing are full members of the Brethren's Unity, but as an entirety it is entitled only to such rights and **20** privileges as may be deemed expedient by the Provincial Synod. Any congregation which ceases to provide for the support of its ministers and for the necessities of its church-establishment, becomes *ipso facto* a mission, subject to the **25** rules and regulations in reference to these organ-

izations as adopted and set forth, from time to time, by the Provincial Synod.

An essential difference between the two classes of churches is that the congregations, through the duly authorized Boards, have the right to decline to receive a minister as pastor; while the missions do not enjoy this privilege. It is expressly forbidden, however, to call a church-council for the consideration of the appointment of a minister. Neither a congregation nor a mission can prevent the appointment of its minister to another field of labor.

The relative rights of the two classes of churches are determined from time to time by the Provincial Synod.

The Government of Congregations and Missions.

9. The government of an individual congregation or mission is vested in its "conferences," that is, in the church-council and church-boards. Consequently, the sanction of the respective church-boards must always be obtained for those undertakings or enterprises for which the immediate or eventual responsibility attaches to the individual congregation or mission.

The number of "conferences" cannot be less than two; namely, the church-council and a Board of Elders and Trustees; but the Provincial Synod advises that the Board of Elders be distinct from the Board of Trustees. The num-

An essential difference.

Relative rights, how determined.

The "conferences."

ber of Boards, however, is determined by each congregation or mission for itself. 20

Special rights of
the church-
council.

The delegates which a congregation may be entitled to send to Synods, and also the alternates, and the electors for filling a vacancy in the Provincial Board, in accordance with the regulations from time to time enacted by the 25 Provincial Synod, shall be elected by ballot in a meeting of the church-council.

The Duties, Functions and Relations of the Conferences or Church Boards of Congregations and Missions.

The duties, func-
tions and rela-
tions of the
church-boards,
how defined.

10. The enactments of the General Synod and the respective Provincial Synods, and, subordinate to these, the charters of such congregations as are legally incorporated, and their by-laws, rules and regulations, define the duties, functions and relations of the several church-boards, the sole reason for the existence of which is the promotion of the spiritual interests of the congregation or mission. 5

Principles which
should govern.

The members of church-boards should not be 10 influenced by selfishness or self-interest; but love to the Lord and His Church, devotion to the spiritual interests of the congregation, unity of spirit and brotherly confidence, mutual and unreserved, should rule in every breast. It is 15 the right and the duty of each member of a church-board to state his opinion on any subject freely and modestly, and the correlative duty of

his colleagues not to divulge his sentiments.

20 This principle defines the personal relations of each member of a church-board towards the Board and towards his colleagues, and does not imply that the decisions of the Board should be kept secret from the church, unless the nature of

25 a special case demands honorable secrecy.

All the members of a Board are bound to support, as heartily as possible, all those decisions of the Board which are legitimate and in accordance with the constitution and principles of the

The lawful decisions of a church board are binding on all its members; subject, always, to the right of appeal.

30 Brethren's Unity and the by-laws, rules, regulations and charter of the congregation. If the decisions are not legitimate and in accordance with the constitution and principles or the by-laws, rules, regulations and charter, it is the

35 duty of those who cannot acquiesce in the decisions to make use of the right of appeal, either to the church-council, in purely congregational matters, or to the Provincial Board, in those mat-

40 ters which are regulated by resolutions or enactments of the General Synod or of the respective Provincial Synods.

It is the duty of the several church-boards to render mutual aid and to avoid all interference with the rights, duties and privileges belonging to

45 other Boards. Joint-meetings of church-boards for mutual consultation, may be held at the option of the Boards concerned, but, except in such cases as may be expressly provided for by resolutions of the General Synod or of the

Joint meetings for consultation.

How questions are decided in joint-meetings.

respective Provincial Synods, or by the pre-**50**
scriptions of the charter, if the congrega-
tion be legally incorporated, a question pro-
posed for discussion in a joint-meeting is not
decided by a majority vote of the members
present at said joint-meeting, but by the con-**55**
current agreement of the Boards concerned,
voting separately on the question at issue. If
the Boards, thus voting separately on a ques-
tion which does not lie solely within the consti-
tutional limits of one of the Boards, cannot agree, **60**
the matter should be laid before the Provincial
Board for decision.

In certain cases
of disagreement,
the Provincial
Board must
decide.

IV.

THE ACT OF INCORPORATION,

AS AMENDED DECEMBER 2, A.D. 1889.

SECTION 1. *Be it enacted by the Senate and House* Enactment.
of Representatives of the Commonwealth of Penn-
sylvania in General Assembly met, and it is hereby
enacted by the authority of the same,

5 That the members of the congregation of United Brethren, commonly called Moravians, of the borough of Bethlehem and its vicinity, be, and the same are hereby created and erected Incorporate. into one body politic and corporate in deed and
10 in law, by the name, style, and title, of "The Name, style and title. Congregation of United Brethren of the Borough of Bethlehem, and its vicinity."

Act of April 3, 1851, Section 1, (P. L., p. 345).

SECTION 2. That the said corporation by the Privileges. same name, style, and title, shall have perpetual succession, and be able to sue and to be sued, to plead and be impleaded, in all courts of law and
5 elsewhere, and shall be able and capable in law and equity to take, purchase, hold, and receive, to them and their successors in trust, for and also to the use of the said congregation any lands, tenements, goods and chattels, of whatsoever
10 kind, nature or quality, real, personal, or mixed,

Restrictions.

which are now, or shall, or may at any time hereafter become the property of the said congregation or body politic by purchase, gift, grant, bargain, sale, conveyance, devise, bequest, or otherwise, from any person or persons **15** whomsoever capable of making the same, and the same to grant, bargain, sell, improve, or dispose of, for the use and benefit of the said congregation : *Provided*, That the clear yearly value or income of the estate, real, personal, and mixed, **20** of the said congregation, exclusive of the moneys arising from annual stated contributions of the said congregation, and from opening any ground thereto belonging for burials, shall not at any time exceed the sum of twenty thousand dollars ; **25** nor shall it be lawful for said corporation to hold and enjoy at any one time more than four hundred and fifty acres of land, except such lands as shall be purchased at sales upon judgment of any person or body politic, where the same may **30** be necessary to secure any debt due to the said congregation, nor to appropriate any of the surplus funds of said corporation to any other than charitable or religious or such other purposes as shall expressly be specified in this act. **35**

Act of April 3, 1851, Section 2, (P. L., p. 345), as amended by the Act of February 18, 1857, Sections 1 and 2, (P. L., p. 53).

Misnomer.

SECTION 3. No misnomer of said corporation or their successors shall defeat or annul any gift, grant, devise, or bequest, to or from the said cor-

poration : *Provided*, The intent of the party or
5 parties shall sufficiently appear upon the face of the gift, grant, will, or other writing whereby any estate or interest was intended to pass to or from the said corporation.

Act of April 3, 1851, Section 3, (P. L., p. 346).

SECTION 4. The secular business of the said ~~Trustees~~. corporation shall be conducted by nine trustees, a majority of whom shall be a quorum, and who ~~Quorum~~. shall choose from among their number a presi- Officers.
5 dent, and may appoint a secretary and a treasurer to serve for the ensuing year, either from among themselves or from among the members of the congregation qualified to be elected as trustees according to the fifth section of this act ;
10 the secretary shall keep true and correct minutes ~~Secretary~~. of the acts and proceedings of the board of trustees, and the treasurer shall receive, disburse, and ~~Treasurer~~. account for all moneys coming into his hands belonging to the said corporation, and shall give ~~To give security~~
15 security for the faithful performance of the trust reposed in him, and shall have his accounts an- <sup>Annual settle-
ment of his ac-</sup> counts. nually settled by the trustees, to be laid before the congregation at a meeting convened for that purpose at least one week before the general an-
20 nual election ; the said trustees may likewise ap- ~~Other officers~~. point such other officers as they may from time to time deem necessary for the proper management of the secular affairs of the congregation, and they may allow such compensation to all ~~Compensation~~.
25 officers appointed by them for services rendered

as they may deem just and reasonable; and the Power of removal said trustees may also at any time remove any of the officers appointed by them, and appoint others to supply their place, when in their opinion the interests of the congregation require it; the said trustees shall also fix upon the amount of contribution to be paid regularly, at such time or times and in such manner as the said trustees may determine, by every member of the said congregation of the age of twenty-one years and upwards, and shall collect the same; and the said trustees shall not fix an amount which shall be less than three dollars annually for any one member of the said congregation, but shall have power to exonerate members on account of their inability to pay if they

Power to exoner- Annual report of trustees to elders required as to failure or refusal to pay contribu- at. deem it just and expedient, and they shall annually inquire, ascertain, and report to the board of elders whether any member or members have failed or refused to pay their contribution within the current year, on which report the board of elders shall take such action and make such order as shall by them be deemed expedient and right.

Act of April 3, 1851, Section 4, (P. L., p. 346), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

Trustees. SECTION 5. The trustees under this act shall be nine in number and one-third of the number (the term of office beginning and expiring on the third Thursday in the month of December) shall be chosen at each succeeding annual elec- 5

Term of office.

tion, to serve for three years, which elections Annual elections. shall be held on the third Thursday in the month of December in every succeeding year or at such other time as may be prescribed by the by-laws;

10 and at any election to be held in pursuance Plurality of votes decides an election. of this act the persons having the greatest number of votes, if duly qualified otherwise, shall be declared duly elected to their respective offices for which said persons were named on

15 the ballots of the electors; and in case two, or Decision of tie votes. more candidates shall have the same number of votes, the preference shall be determined by lot drawn by the persons appointed to conduct the election; and all such elections shall be conducted by three persons, being full communicant members of this congregation, who shall annually be appointed by the aforesaid trustees, or a majority of them, and of all of which elections at Notices of election. least one week's notice shall be given by an-
25 nouncement from the desk or pulpit, or in some other public manner: *Provided*, That no person shall be eligible as a trustee who is not at the time of his election a citizen of this Commonwealth, and shall not have attained the age of twenty-
30 five years, and who shall not have been at least one year preceding his election a communicant member of this congregation, and shall not have paid his annual stated contribution, if any was collected towards the discharge of the expenses of
35 the congregation, within one year next preceding his election according to his ability, nor shall

Office of trustee any person hold and exercise the office of trustee after he shall have ceased to be a member of is lost.

the said congregation; and in case of vacancy **40**

Filling of vacancies. by death, resignation, disability, refusal or neglect to serve, or otherwise, the vacancy or vacancies shall be supplied by the remaining trustees until the next annual election.

Act of April 3, 1851, Section 5, (P. L., pp. 346, 347), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

Neglect to hold annual election not to dissolve the corporation.

How to proceed in such case.

Provision in case trustees neglect or refuse to perform this duty.

SECTION 6. If the congregation neglect on the day of the annual election to hold their election as is herein directed, the said corporation shall not be dissolved, but a majority of trustees remaining in office may appoint any subsequent time **5** not exceeding four weeks at which the election may be held, of which time and place at least one week's notice to the congregation shall be given by announcement from the pulpit or desk, or in any other public manner a majority of **10** the remaining trustees may direct: *Provided*,

That in case the trustees shall neglect or refuse to appoint the persons who are to conduct the election according to the fifth section of this act, then ten members qualified to vote according to **15** the seventh section of this act may call a meeting of the qualified voters for the purpose of electing the said three persons to conduct the election according to the fifth section of this act, by giving at least one week's public notice of **20** the time, place, and object of such meeting.

Act of April 3, 1851, Section 6, (P. L., p. 347).

SECTION 7. Any communicant member of said congregation who shall have subscribed the by-laws, rules and regulations of the said congregation ten days previous to a pending election or

5 to a meeting of the voting members of the said congregation, and who shall have attained the age of twenty-one years, and shall have paid, within one year, his or her stated contribution toward the discharge of the yearly expenses of

10 the congregation, if any was collected, unless he or she became twenty-one years of age after any contribution was due, and also all ordained ministers being full members of this congregation and no other shall be entitled to

15 vote at the elections of said congregation or at any meeting of the said congregation; and all elections shall be by ballot, all notices of elections and meetings of the congregation shall be published from the desk or pulpit

20 on an occasion of public worship, or in such other way as the board of trustees shall direct, and in all cases a majority of the duly qualified voters shall govern at meetings of the congregation, and all meetings of the congrega-

25 tion shall in the first place be called and ordered by the board of trustees or board of elders, as the case may be; but if they refuse to call such meeting at any time upon the written request of any ten or more voting members of

30 the church, any twenty or more members may appoint a meeting upon their own motion by

Charter-qualifications of voting members :
Must be communicants ;
Have subscribed the by-laws, etc.

Be twenty-one or more years of age.

And have paid stated contribu-
tion.

Ordained minis-
ters of the
Church may
vote, if full mem-
bers of the con-
gregation.

All elections by
ballot.

Notice of elec-
tions and of meet-
ings of the con-
gregation.

A majority gov-
erns.

Mode of calling
and ordering.

Special provision.

giving public notice thereof for at least ten days previous to the holding of such meeting.

Act of April 3, 1851, Section 7, (P. L., pp. 347, 348), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

Board of elders,
how composed.

SECTION 8. The board of elders shall be composed of the minister or ministers or assistant minister or ministers for the time being and six elders, and a majority of the whole board shall be a quorum, of which board the senior

5

President.

minister or pastor shall be president, and the said members of the board of elders shall choose from among their number a secretary,

Secretary.

as also in case of absence of the president a president pro tem.

President pro
tem.

The election of elders shall

10

Mode of election.

be held at the same time and place and in the same manner and shall be conducted by the same persons as provided for and directed in section fifth for the election of trustees, one-third of the whole number to be chosen each

15

Term of office.

year to serve for three years, and the term of office beginning and expiring on the third

Filling of vacan-
cies.

Thursday in the month of December: *Provided*,

Charter-qualifi-
cations for the
office of elder.

That in case of vacancy by death or otherwise among the said elders as elected, the remaining

20

members of the board of elders may supply the vacancy until the next annual election from the members of the congregation duly

qualified: *And provided further*, That no one shall be elected an elder who is not twenty-five

25

years or more of age, and a male communicant

member of this congregation or of the Church of the United Brethren, according to the rules and principles of the same, of at least two years' standing, and himself qualified to vote according to the seventh section of this act.

Act of April 3, 1851, Section 8, (P. L., p. 348), as amended by decree of the Court of Common Pleas, December 2, A.D., 1889.

SECTION 9. No person or persons shall be minister or ministers, or assistant minister or assistant ministers of this congregation, or shall be allowed to act as such who shall not have been from time **5** to time duly appointed by the proper authorities according to the recognized rules and principles of the northern section of the Church of the United Brethren in the United States of America, nor shall any minister or assistant minister continue to officiate any longer in this congregation unless with the consent of the said authorities after his appointment shall have been revoked by the said duly constituted authorities of the said Church of the United Brethren; but when- **15** ever in case of a vacancy by death or otherwise, in the pastoral offices of the congregation a person duly qualified has been appointed by the proper authorities of the Church of the United Brethren as above directed, and after the president for the time being of the board of trustees shall have been notified of the same, he shall within one week convene the members of the board of trustees and of the board of elders, at which meeting he shall preside, and the name of

Who are to be
ministers, etc., of
said congregation

Appointment by
the proper au-
thorities of the
Church.

Right to officiate
ceases, if appoint-
ment is revoked.

Filling of vacan-
cies in the pas-
toral offices.

President of
board of trustees
shall convene a
joint meeting of
the boards of
elders and trus-
tees within one
week.

A majority of votes decides at this meeting.

Trustees shall make suitable provisions for the support of the ministry and shall not prevent the ministers from discharging the duties of their office.

the so appointed person shall be laid by him before the said meeting, and it shall be decided by a majority of all the members present at the said meeting whether the person whose name has so been laid before them shall be accepted or not; but the said meeting shall have no right to propose to the proper authority of the church any other persons as candidates for the pastoral office; and the said trustees and their successors shall at all times and forever hereafter make suitable provisions for a decent and adequate salary of the ministers or assistant ministers duly appointed as hereinbefore directed, and shall in no case prevent the said ministers or assistant ministers in any meeting houses, or houses of worship belonging to the said congregation, from expounding and explaining God's holy word, nor from executing the discipline of the Church of the United Brethren and administering the sacraments therein according to the doctrine and discipline of the said Church of the United Brethren in the United States of America.

Act of April 3, 1851, Section 9, (P. L., pp. 348, 349).

Board of elders shall have power to ordain and establish by-laws, etc.

Is the executive body to carry out the principles and rules of the Church as well as of the congregation.

SECTION 10. The said board of elders shall have full power and authority at all times to ordain and establish such by-laws, ordinances, rules and regulations as shall be necessary and proper for their own government; and said board shall be the executive body to carry out the principles and rules now in force, or which may from time to time be enacted by the proper authorities of

the Church of the United Brethren in the United States of America for regulating the discipline of the members of the congregation and for promoting religion in the same; and they as well as the trustees may convene and call together for their aid the members of the said congregation entitled to vote at elections upon any occasion for any purpose belonging to said congregation: *Provided*, That all the acts of the said board of elders shall be conformable to and in nowise inconsistent with the principles and constitution of the Church.

15 of the Church of the United Brethren in the United States of America: *And provided further*, That nothing in this act shall be so construed as to prevent the said board of elders from expelling any member according to the rules and regulations of the Church of the United Brethren in the United States of America, and by such expulsion depriving him or her of all the rights and privileges hereby granted, subject nevertheless to an appeal to the board of brethren, who according to the rules and constitution of the northern section of the Church of the United Brethren in the United States of America, are or may be appointed to superintend the general concerns of the said section of the Church.

Act of April 3, 1851, Section 10, (P. L., p. 349), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

SECTION 11. The said trustees and their successors shall have the control over and management Powers of the trustees.

Secular and pecuniary affairs. of all the secular and pecuniary affairs of said congregation, the care of the house or houses of worship, parsonage or parsonages, school house **5** or school houses, and all other church property now or hereafter belonging to the said congregation, and all other temporal concerns and business of the congregation; and they and their successors shall have full power to enact and enforce such by-laws and ordinances as they shall think proper for their own government, and for the regulation and transaction of the secular business of the congregation, and also to make, have, and use a common seal, and the same to **15** break, alter, and renew at pleasure, and shall have power also to change the time and place of holding the general elections of the said congregation, if the same should be deemed advisable, and all bonds, notes, judgments, and mortgages. **20** to be given, made, and executed, and all deeds for any real estate sold at any time, shall be made, signed, sealed, executed, and delivered by the trustees, or a majority of them, for the time being: *Provided*, That the said trustees and their **25** successors shall have full power to sell and make title to such lots of ground as are or may be appropriated for the purpose of burial by said congregation, and likewise such lots or pieces of land as may be intended to be used for town lots, **30** or whenever in any case for any piece of land belonging to the said congregation, such a price should be agreed upon with the purchaser as

May enact and enforce by-laws, etc.

Common seal.

May change time and place of elections.

Provision for executing bonds, etc.

May sell and make title to lots of ground, in certain cases.

would not be less by the acre than the average
35 price of unimproved town lots sold within the limits of the borough of Bethlehem within the previous year; but the said trustees and their successors shall not dispose of, alien, sell, or in any way encumber the other real estate belong-

40ing to the said congregation, except in such cases as hereinbefore specified, nor contract any debt or debts exceeding in the aggregate the sum of one thousand dollars, without the assent and concurrence of a majority of the male members

45 of the congregation qualified to vote present at a meeting to be held for that purpose: *And provided further,* That the said rules, by-laws and ordinances, and all the acts of the said trustees framed and enacted and promulgated, shall not

50 be contrary to this charter nor to the Constitution and laws of this Commonwealth or of the United States, and shall be in conformity to the rules and principles of the Church of the United Brethren in the United States of America, and

55 not in anywise inconsistent with the same.

Act of April 3, 1851, Section 11, (P. L., pp. 349, 350), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

SECTION 12. The rents, profits, and interests of the real, personal, and mixed estate of the said congregation and corporation shall by the said trustees and their successors from time to time
5 be applied and laid out for the maintenance and support of the gospel ministry in said congrega-

In other cases of sale and in certain other matters the assent and concurrence of the male communicant voting members must be obtained.

All rules and acts must conform to this Charter, to the laws of the Commonwealth and of the United States, and to the rules and principles of the Church.

How the income must be applied and laid out:

Maintenance and support of ministry;

Maintenance and repair of property; tion, for maintaining and repairing their church or churches, in case any more should be added to that already built, places of public worship, burial grounds, parsonage houses, school houses, **10** or other houses and buildings which now do or hereafter shall belong to the said congregation and corporation, and for home or foreign missionary, or such other pious and charitable uses as shall be thought proper by the said trustees **15**
 Home or foreign missionary, or other pious and charitable uses;
 Or as specified in the Charter.

Act of April 3, 1851, Section 12, (P. L., p. 350), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

Appropriation to the schools.

Maximum limit
—one-third part
of clear income of
last preceding
year.
But buildings
and grounds
shall be other-
wise provided by
the trustees.

Right to attend the schools of the congregation, defined.

SECTION 13. It shall be the duty of the said trustees and their successors, and they shall have the authority and power to appropriate annually out of the income of the real, personal, and mixed estate of the said congregation, for the **5** use of the schools of the said congregation, any sum as shall be necessary for defraying the annual expense of the same, not exceeding one-third part of the clear income of the last preceding year: *Provided*, That the expenses for **10** erecting and building the necessary school houses, and for acquiring the lots of ground required thereto, be otherwise provided for by the said trustees, out of the funds of the said congregation: *And provided further*, That all children of five years of age and upwards be admitted to the said school, who are members of

the congregation and whose parents or one of them are members of the congregation, and who
20 shall be willing to submit to the rules and regulations of the said school ; to which school other children who are not themselves members or the children of members as aforesaid may be admitted under such rules and regulations as the
25 school board may find expedient.

Other children
may be admitted.

Act of April 3, 1851, Section 13, (P. L., pp. 350, 351), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

SECTION 14. The said yearly appropriation for the use and benefit of the congregation school shall be paid quarterly.
5 July, Anno Domini, one thousand eight hundred and fifty-two) by the said trustees to the treasurer of the school board ; the school board shall be composed of the minister or ministers or assistant minister or ministers for the time being and
10 of six communicant members of the congregation of the age of twenty-five years or upwards, two of whom shall at each annual election be chosen to serve for three years, at the same time and place and in the same manner as the elders
15 are to be elected according to the provisions of this act ; the said school board, at whose meetings the president of the board of elders shall preside, shall have the control over and management of the said congregation school; and
20 a majority of the members of the said school Quorum.

School board,
how composed.

Charter-qualifi-
cations of elected
members.

President of the
school board.

Control and man-
agement.

Quorum.

Other officers.

Filling of vacancies.

board shall upon all occasions, and for the transaction of all business, constitute a quorum, and they shall appoint from among themselves a secretary and a treasurer; and shall have power to fill until the next annual election a **25** vacancy or vacancies caused by death or otherwise.

Act of April 3, 1851, Section 14, (P. L., p. 351), as amended by decree of the Court of Common Pleas, December 2, A.D. 1889.

Power to purchase and hold lands for cemetery purposes.

Special provision

SECTION 15. The said trustees shall have power to purchase, have, hold, and enjoy to them and their successors, such tract or parcel of land and other property conveniently situated near or within the limits of the borough of Bethlehem as **5** may be suitable for a new cemetery or burial place exclusive of the one now in use, and they shall have power to lay out and ornament or embellish the ground purchased or procured by them for a cemetery, to enclose the same, and to erect **10** such buildings thereon as may be necessary for the enjoyment and management thereof; to lay out, sell, and dispose of burial lots to members of the congregation and others, reserving a due proportion of the grounds for the interment with- **15** out charge of deceased members of the congregation, in conformity with the usages of the United

Right to appoint officers, etc., and to adopt by-laws, etc.

Brethren, and they shall or may appoint the necessary officers and superintendents, fix their several duties and compensations, and make such **20** by-laws, rules, regulations and ordinances as they may deem proper for the government of

lot-holders and visitors to the cemetery, and for the transfer of lots and the evidence thereof.

Act of April 3, 1851, Section 15, (P. L., p. 351).

SECTION 16. Every lot conveyed in the said ^{Lots transferable} cemetery shall be transferable with the consent of the trustees, and shall not be subject to attach- ^{Not subject to attachment or execution.} ment or execution.

Act of April 3, 1851, Section 16, (P. L., p. 351.)

SECTION 17. No enumeration of powers, privi- ^{How the Charter is to be construed} leges, and duties herein contained shall be so construed as to exclude others not enumerated which are necessary to the proper fulfillment of **5** the design and purpose of this act, and not inconsistent with its express provisions and limitations.

Act of April 3, 1851, Section 17, (P. L., p. 351).

SECTION 18. The Legislature reserves the right ^{Reservation by the Legislature.} to alter, revoke or annul the privileges and charter hereby granted, whenever in their opinion the same be injurious to the citizens of the Com- **5** monwealth, in such manner, however, that no injustice shall be done to the corporators.

Act of April 3, 1851, Section 18, (P. L., p. 351).

SECTION 19. At each annual election there ^{Auditors to be elected annually.} shall be chosen three auditors, who shall annually audit the accounts of the trustees of this ^{Their duties.} congregation, of the school board, and of the **5** Trustees of the Bethlehem Poor Fund, before the said accounts are submitted to the annual meeting of the congregation which precedes the

Charter-qualifications for the office of auditor. annual election ; *Provided*, That no person shall be eligible as an auditor who is not qualified to serve as a trustee.

10

Additional Section, decreed and confirmed by the Court of Common Pleas as Section 19, December 2, A.D. 1889.

Provision for increase or decrease in the membership of any board.

SECTION 20. Whenever two successive meetings of the congregation, after due notice given, shall have decided by a majority of the voters present and voting that an increase or a decrease in the number of members in any board is desirable, a special meeting of the voting members of the congregation shall be called within one calendar week, in which said meeting the question as to the increase or the decrease of the membership in the said board or boards shall be duly put and decided by a majority vote of the voters present and voting.

Additional Section, decreed and confirmed by the Court of Common Pleas as Section 20, December 2, A.D. 1889.

Duly qualified persons may be elected to membership in two or more boards.

SECTION 21. Nothing in this charter shall be so construed as to prevent any communicant member, otherwise duly qualified, from being elected a member of two or more boards, if the qualified voters so decide.

Additional Section, decreed and confirmed by the Court of Common Pleas as Section 21, December 2, A.D. 1889.

5

V.

P E T I T I O N

TO INCORPORATE

"THE TRUSTEES OF THE BETHLEHEM
POOR FUND."

*To the Honourable Washington McCartney, President,
and James Kenedy and William L. Sebring,
Esquires, Judges of the Court of Common Pleas
in and for the County of Northampton :*

5 The Petition of the subscribers, the Trustees of Petition,
the Poor Fund of "The Congregation of United
Brethren of the Borough of Bethlehem and its
vicinity," respectfully represents :

That for a number of years the members of Custom of the
10 the United Brethren's Congregation at Bethlehem Congregation.
have voluntarily contributed to afford relief to indigent members of said Congregation,
alleviating the wants of many, and preventing some from becoming a public charge. From Accumulation.
15 bequests and other sources a fund of about three thousand dollars has been accumulated,
which the Trustees, together with property which may hereafter come into their possession Legal holding
for the same purpose, are desirous to hold and and investing.
20 invest in a legal manner; that for the purpose of effecting this object they are desirous to acquire

Incorporation
prayed for.

and enjoy the powers and immunities of a Corporation or body politic in law and therefore pray your Honours to decree and declare them a such in manner and form following, to wit: **25**

Name, style and
title.
Privileges.

That the said Corporation shall be known by the name, style and title of "The Trustees of the Bethlehem Poor Fund." and by the same name shall have perpetual succession and shall be able to sue and be sued, implead and be impleaded **30** in all Courts of Record or elsewhere; and also the said Corporation and their successors at all times hereafter, be able to purchase, receive, have, hold and enjoy to them and their successors, all and all manner of lands, tenements, **35** rents, annuities, liberties, franchises and other hereditaments, goods and chattels of whatsoever nature, kind, or quality, real, personal or mixed, or choses in action, and the same from time to time sell, alien, grant, demise or dispose **40**

Restriction.

of: *Provided*, That the clear yearly value or income of the said Corporation, "exclusive of bequests or gifts," shall not exceed the sum of one thousand dollars; and also to make and have a common seal, and the same to break and **45**

Common seal.

renew at pleasure; and also to ordain, establish and put in execution, such by-laws, ordinances and regulations as shall appear necessary and convenient for the government of the said Corporation, not being contrary to this Charter, or **50** the Constitution and Laws of the United States, or of this Commonwealth; and generally to do

By-laws, etc.

General power.

all and singular the matters and things, which to them it shall lawfully appertain to do for the well-being of the said Corporation and the due management and ordering the affairs thereof.

The following shall be the fundamental rules Fundamental Rules.

ARTICLE 1. The property of the Corporation How the income must be applied. shall be appropriated for no other purpose than the relief and maintenance of such members of "The Congregation of United Brethren of the Borough of Bethlehem and its vicinity" as the Trustees of the Fund may deem proper subjects.

ARTICLE 2. The Board shall consist of five The Board, how composed. full members of "The Congregation of the United Brethren of the Borough of Bethlehem and its vicinity," one of whom shall be chosen annually in accordance with the eleventh section of the **Rules and Regulations** for the external government of said Congregation and until such Trustees shall have been elected, the present Trustees of the Bethlehem Poor Fund shall constitute said Board.

ARTICLE 3. The Trustees shall elect annually Officers. on the third Monday in January, out of their body, a President, and Secretary and Treasurer.

(Signed)

JEDIDIAH WEISS.

JOHN OERTER,

JAMES T. BORHEK,

HENRY B. LUCKENBACH,

MATTHEW KRAUSE.

Incorporation. AND NOW, January 27th, 1854, the Court of Common Pleas of the County of Northampton having been satisfied of the due advertisement of **85** this application according to law do decree and declare that the persons so associated as within stated shall according to the articles and conditions in the within Instrument set forth and contained become and be a corporation or body **90** politic and do further direct that the said Charter of Incorporation shall be recorded in the Office for the Recording of Deeds in said County.

[Seal]

J. A. INNES.

Prothonotary. **95**

NORTHAMPTON COUNTY, ss.

Record.

Recorded in the Office for Recording of Deeds at Easton in and for said County, in Book of Miscellanies, No. 9, Page 592, &c., February the 18th, A.D. 1854. Witness my hand and the **100** seal of said office.

[Seal]

GEO. HESS, *for*
A. BERLIN, *Recorder.*

VI.

EXTRACTS

FROM THE

RESOLUTIONS AND BY-LAWS

OF THE CHURCH COUNCIL, OF THE BOARD OF
ELDERS, OF THE BOARD OF TRUSTEES, AND
OF THE SCHOOL BOARD, TOGETHER WITH
VARIOUS ITEMS OF ECCLESIASTICAL
INFORMATION.

A.—MATTERS OF FINANCE.

I.—Voluntary Contributions of the Congregation.

Inasmuch as the annual contribution required of each member by the Board of Trustees, in accordance with the provisions of the Charter, towards the current expenses of the Congregation is far less than it would be if all expenses had to be provided for in this way, and in this small contribution not only the Congregation-dues but also the Provincial-dues (Expenses of Synods and Provincial Revenue) are included, it is expected that members will realize the light-
Moral obligation to contribute to general Church causes and to other charities.

ness of their burden in this respect compared with that borne by the members of congregations which are not endowed with funds, and will recognize the moral obligation placed upon them by these favorable circumstances to contribute **15** correspondingly more, according to their several ability, to the general causes of the Church which all of the congregations must support in common and to other charities, the claims of which are acknowledged in Paragraphs 7, 9 and **20** 11 of the Brotherly Agreement which all have signed.

Duty of parents and teachers to train children to liberal giving. It is also expected that parents and teachers in their efforts to train up the children of the Congregation, will endeavor to awaken among **25** them a sense of their special privileges and obligations in this respect, and to foster the disposition to respond cheerfully to the appeals of charity, and particularly to take a lively interest in the special enterprises of the Church, and to **30** devise liberal things in their support.

Bequests to charities and Church institutions.

Furthermore, when members of the Congregation arrange for the final disposition of the worldly goods with which they have been blessed, they should remember that He Who for **35** their sakes became poor that they through His poverty might be made rich, also lays claims upon them in the shape of needy charities and important institutions of the Church which exist in His Name and to further that for which He died. **40**

Systematic beneficence.

Finally, inasmuch as system and order are conducive to success and insure larger results in all

activities, the habit of systematic beneficence should be cultivated, so that, by laying by them **45** in store, all may more easily give larger support to every benevolent cause, and that amid the many and various demands upon their resources none may be found to unwittingly defraud the Lord.

Regulations of the Board of Elders.

II.—The Stated Contributions of the Membership.

1. It is a principle of the Moravian Church, as laid down by its General Synod, that "it is the duty of every adult member of the congregation to contribute, according to his ability, **5** towards the wants of his particular congregation." The Charter of the Moravian Congregation of Bethlehem declares that the Board of Trustees shall determine the amount of the annual contribution which shall be paid by every **10** adult member who is not exempt or exonerated in accordance with the Charter, with the proviso that the annual amount shall not be fixed at less than Three Dollars (\$3) for each adult member.

Duty of every adult member to contribute.

The Board of Trustees shall determine the amount.

2. The following classes of members shall be exonerated from the payment of the annual contribution as fixed by the Board of Trustees, and from them no such contribution shall be collected: **5**

Classes of members who shall be exonerated:

- a. All ordained ministers or missionaries, whether in active service or retired, their wives, and the widows of ministers or missionaries. **Ordained ministers, etc.**

Members receiving aid from the Poor Fund;

- b. All members whose circumstances are such **10** that they receive regular or stated aid from "The Trustees of the Bethlehem Poor Fund."

Other members.

- c. Such members as may be from time to time decided upon by the Board of Trustees. **15**

Accounts with the individual members.

- 3. The accounts with the individual members shall be kept by the Treasurer of the Board of Trustees.

Circular letter to members not exonerated.

- 4. On or before the seventh day of January in every year a circular letter shall be addressed by the Board of Trustees to every adult member who is not exonerated by the prescriptions of Section 2, above, stating the amount of the annual contribution for the current year as fixed by the Board of Trustees and inquiring whether the individual addressed is willing, in accordance with his or her ability, to contribute a larger amount and, if willing, what amount. **5** **10**

Time for reply.

- 5. If no reply is received by the Board of Trustees by the thirty-first day of January, the Board will assume two things: first, that the

Failure to reply.

- individuals who have failed to reply will contribute only the amount fixed by the Board of **5** Trustees; and, second, that this amount, as fixed, will be paid to the Treasurer of the Board of Trustees in a single payment during the month of February.

Circular letter to other members.

- 6. In like manner a similar circular letter shall be addressed to communicants under the

age of twenty-one years, to non-communicants who have attained the age of seventeen years,
5 and to those members who are exonerated by the provisions of Section 2, above, inviting voluntary contributions according to their several ability.

7. Until otherwise ordered by the Board of Trustees, the annual amount of contribution to be paid regularly, at the time or times and in the manner as determined and set forth in Section 8, below, is fixed at per adult member, subject to an abatement of if paid at the time or times and in the manner provided below.

8. Until otherwise ordered by the Board of Trustees, each adult member shall be accorded the privilege of dividing the fixed amount into two equal installments, if he or she so elect and declare to the Board of Trustees before the last day of January in every year. The place and time for paying the fixed amount or the first half of the fixed amount, shall be at the office of the Treasurer of the Board of Trustees between the hours of half-past eight o'clock, A.M. and twelve o'clock, noon, and of one o'clock and four o'clock, P.M. on the secular days of the month of February in every year; and the payment of the second half, as permitted above, shall be made at the same place and between the same hours and on the same days of the month of August of every year—the pay-

Annual amount
of contribution
stated in circular
letter every
January.

Abatement for
prompt payment.

Payment may
be made in two
equal install-
ments.

Place and time
for payment.

ment of the entire fixed amount to be subject to an abatement of
for payment at the specified place and time, and **20**
Abatement when paid in installments. the payment of each half of the fixed amount, as provided for above, to be similarly subject to an abatement of

Pro rata payment by adults becoming members or reaching the age of twenty-one.

Pro rata abatement.

Final notice to delinquents.

Report to the Board of Elders of failure or refusal to pay.

Time for such report.

9. Those adults who during the financial year become members of this Congregation by baptism, confirmation, reception, or transfer from other Moravian congregations, and those who, being already members of this Congregation, become twenty-one years of age in the course of the financial year, shall pay *pro rata* for the remaining part of the financial year, the amount to be paid, subject to a *pro rata* abatement, at the office of the Treasurer of the Board of Trustees before the end of the month in which they become members of this Congregation or become twenty-one years of age. **10**

10. As the financial year of the Congregation ends on the last day of November, a final notice to each delinquent shall be issued by the Board of Trustees in the last week in October in every year, setting forth that if the amount fixed by the Board of Trustees is not paid on or before the last day of November, a report of this "failure or refusal to pay the contribution within the current year" will be made to the Board of Elders in accordance with Section 4, lines 42 to **10** 49, of the Charter.

11. Within the first week in December of every year the Board of Trustees shall communi-

cate to the Board of Elders the names of those who have failed or refused to pay their contribution within the current year, requesting the Board of Elders, if in any way possible, to communicate their action in the premises to the Board of Trustees by noon of the Tuesday before the third Thursday in the month of December of every year, so that the voting lists may be revised before the annual election.

By-Laws of the Board of Trustees.

12. That the Board of Trustees, having power to exonerate members on account of their inability to pay the stated annual contributions, be and it is hereby requested to use that power in the spirit of Christian love, and to excuse those who are truly unable to pay, even before they ask to be excused.

Exercise of the power to exonerate.

Resolution of Church Council.

III.—The Quotas for Synodal Expenses and Provincial Revenue.

Until otherwise ordered, the annual quotas for the Expenses of Synods and for the Provincial Revenue shall not, as hitherto, be gathered by special collections from the members of the Congregation, but shall be paid to the Provincial Treasurer out of the proceeds of the stated contributions of the adult members, as fixed by the Board of Trustees.

No special collections for these objects until otherwise ordered.

By-Laws of the Board of Trustees.

IV.—Unimproved Real Estate.

Request to the
Board of Trustees.

That the Board of Trustees be requested to coöperate in all proper ways in any movement which may tend to bring into the market the unimproved real estate owned by "The Congregation of the United Brethren of the Borough 5 of Bethlehem and its vicinity."

V.—A Building for the Joint Archives.

Early erection of fire-proof building recommend ed.

That the Church-council "recommends heartily the early removal of the joint archives of the Province and of the Bethlehem Congregation, also of the Malin Library, to a fire-proof building to be erected by the Board of Trustees 5 of the Bethlehem Congregation, with the aid of subscriptions from both private individuals and the various churches of our Province."

VI.—The Sunday-schools of the Congregation.

Commended to the care of the Board of Trustees.

That the Church-council commends all our Sunday-schools to the fostering care of the Board of Trustees.

Resolutions of the Church Council.

B.—PLACES OF WORSHIP.

Four places of worship.

Not centers of separate congregations.

1. The four places of worship, known as the Church, the Old Chapel, the West Bethlehem Chapel and the Laurel Street Chapel, are not centers of separate congregations, but are all the property of the one Moravian Congregation 5 of Bethlehem, existing for its use under the direct and full control of its constituted authorities.

2. The purpose of thus locating several places of worship under one central control in different parts of Bethlehem is to provide adequate facilities for the spiritual care of the numerous and

5 widely scattered membership of the Congregation, and for the further extension of its work, without attempting to organically divide it, or to establish new congregations separate from and independent of the central one.

3. Each of the Pastors bears the same official relation to all places of worship of the Congregation, both in the performance of ministerial functions in connection with divine service and

5 in the exercise of pastoral oversight, just as each bears the same official relation to all the members of the Congregation; and the order of their ministration in the several places, like that followed in pastoral visitation, is arranged from

10 time to time, according to circumstances, in such manner as appears to be most practicable.

4. The Board of Elders has ultimate control of every kind of spiritual work prosecuted in connection with the several chapels, as well as of that which is associated with the church, whether

5 carried on by Sunday-schools, societies or individuals.

5. The Board of Elders, in the exercise of the authority and responsibility vested in it by Paragraph 16 of the By-Laws, Rules and Regulations of the Congregation, declines, in the case **5** of all consecrated places of worship belonging

Purpose of locating places of worship in different parts of Bethlehem.

Official relation of the Pastors to the places of worship.

Order of ministration and pastoral visitation.

Spiritual work connected with chapels and church controlled by the Board of Elders.

Restrictions regarding the use of the church and chapels.

to the Congregation, to deviate from the restrictions put upon their use by their consecration, and does not consent to any assemblies or exercises therein which do not have the character of worship, or which do not take place in the interests of religion and combined with religious exercises under the auspices of the Congregation or of some organization or institution known and approved by the Board of Elders. Even within these restrictions the Board reserves the right to decline any application made for the use of one of the places of worship under its control for purposes other than those which lie in the line of the regular work of the Congregation, when in its judgment there is good and sufficient reason for so doing.

Even within
these restrictions
the Board may
decline an appli-
cation.

Regulations of the Board of Elders.

C.—THE PAROCHIAL SCHOOL.

I.—Controlling Principle.

The greatest
good of the greatest
number of
children of the
Congregation.

1. Recognizing the fact that the Congregational-school exists for the Congregation—not the Congregation for its school—the Church-council declares that the controlling principle in all the arrangements of the Congregation-school must ever be the greatest good of the greatest number of the children of the Congregation.

Resolution of the Church Council.

II.—General Statement.

1. The school which the Congregation maintains under certain provisions of its Charter and Rules, in accordance with the principles and practice of the Church, owes its origin and continuance to **5** the conviction that the education of youth should be conducted in subordination to religion. To this end superior facilities and inducements are offered the children of all members of the Congregation, who are not themselves connected with other denominations, which are extended by special arrangements to all who are desirous of availing themselves of the advantages afforded by the faithful application of the parish-school theory. The catalogue, or register, of **10** the institution, which is annually revised, and the published regulations of the school contain information in detail, while the members of the School-board, the Superintendent, and the teachers of the institution are at all times prepared to furnish such explanations as may be required. It is considered incumbent upon all members of the Congregation whose circumstances will allow of it, to secure to their children the unquestioned benefit and the peculiar training that proceed from an educational establishment which, while seeking to elevate the standard of secular instruction, aims, also, to inculcate religious truth and to cultivate denominational features.

Education conducted in subordination to religion.
Superior facilities.
Information.
Members expected to make use of the advantages offered them.

D.—CHURCH PUBLICATIONS.

Members should possess books relating to the history, etc., of the Church.

Acquaintance with synodal enactments.

Books of reference.

The Church Papers.

The Text Book.

The Moravian Church, always advocating and employing the art of printing as an efficient aid in its work, is deeply concerned in keeping its members well-informed not only on the current events of the world and the prevalent topics of 5 Christendom, but particularly on all matters of interest to its own communion. The possession by every family of some books that throw light on the history and enterprises, the doctrine and ritual of the Church, is strongly recom- 10 mended. Acquaintance with the enactments of the Synods of the Church, General, Provincial and District—is held to be of the greatest importance. The habit of reference to the Provincial Digest, the Moravian Manual, and the 15 Handbook and the Annual Reports of the Congregation, is urged as conducive to intelligent Christian effort. Subscription to and regular perusal of one or more of the periodicals of the American Province, such as our English weekly 20 “The Moravian,” our German weekly “Der Brüder Botschafter,” our children’s English monthly “The Little Missionary,” and the corresponding German monthly “Der Missions Freund,” are regarded indispensable to accept- 25 able church membership. The use in private or family devotion of the “Text Book,” issued annually since 1731, has approved itself to the judgment of thousands of various generations and nationalities, and is therefore expected as 30 an essential in every household.

E.—FUNERALS.

1. As in many congregations of the Moravian Church, so in the Congregation of Bethlehem the departure of souls from the Church Militant to the Church Triumphant is announced from the belfry of the church by a choir of trombonists. The tunes indicate the age and condition in life of the deceased ; and the stanzas of the hymns with which they are connected, express appropriate thoughts. This custom, which did not originate in the Moravian Church, but has long been observed in many of the German State churches, corresponds to the tolling of bells in European countries, and in some parts of America. At each announcement three tunes are played, the suggested hymns being the following :

I.—INTRODUCTORY HYMN.

A pilgrim, us preceding,
Departs unto his home,
The final summons heeding
Which soon to all must come.
O joy ! the chains to sever
Which burden pilgrims here,
To dwell with Christ forever,
Who to our soul is dear.

TUNE 151, A.

II.—HYMNS VARYING ACCORDING TO THE CHOIR TO WHICH THE DECEASED BELONGED.

A.—FOR MARRIED BRETHREN.

Jesus ne'er forsaketh me :
This my spirit greatly cheereth,
And my constant trust shall be.
Yea, though death at length appeareth,
Herein precious comfort lies,
I shall in His image rise.

TUNE 83, D.

B.—FOR MARRIED SISTERS.

TUNE 79, A.

His plea amid deep sighing,
'Mid bitter tears and crying,
 My soul with peace hath blest.
Be this my consolation
When, thanks to His salvation,
 I enter into lasting rest.

C.—FOR WIDOWERS.

TUNE 132, A.

His goodness and His mercies all
 Will follow me for ever;
And I'll pursue my heavenly call
 To cleave to my dear Saviour,
And to the Church, His body here;
And when called home, I shall live there
 With Christ, my soul's Redeemer.

D.—FOR WIDOWS.

TUNE 149, A.

Lift thy heart, oh weary soul,
 To the heavenly mansion,
On yon height, thy chosen goal,
 Fix thy whole attention.
 Ne'er lose sight Of the light
Which from heaven He sendeth,
 Where all sorrow endeth.

E.—FOR UNMARRIED BRETHREN.

TUNE 185, A.

Faithful Lord, my only joy and pleasure
 Shall remain while here I stay,
Thee, my matchless Friend and highest Treasure,
 To adore, serve and obey:
Though I in myself am weak and feeble,
Yet I trust Thy grace will me enable
 By obedience to Thy will
All Thy purpose to fulfill.

F.—FOR UNMARRIED SISTERS.

TUNE 37, A.

My happy lot is here
 The Lamb to follow;
Be my heart's only care
 Each step to hallow,
And thus await the time
 When Christ, my Saviour,
Will call me home, with Him
 To live for ever.

G.—FOR OLDER BOYS.

TUNE 23.

Jesus' grace me here possessing,
 Early with His peace me blessing,
 My soul knows nor fear nor sadness,
 Seeks its final home with gladness.

H.—FOR OLDER GIRLS.

TUNE 14, A.

Lord Jesus, let Thy grace abound,
 Me onward still direct;
 Oh, Saviour, may my name be found
 Among Thine own elect.

I.—FOR LITTLE BOYS.

TUNE 39, A.

The Lord to His fold little children inviteth;
 His bounty the lambs of His pasture delighteth;
 E'en here the Good Shepherd provides ample pleasures,
 Above, in His presence, are unfading treasures.

J.—FOR LITTLE GIRLS.

TUNE 82, D.

Should not I for gladness leap,
 Led by Jesus as His sheep ;
 For when these blest days are over,
 To the arms of my dear Saviour
 I shall be conveyed to rest:
 Amen, yea, my lot is blest.

III.—CLOSING HYMN.

TUNE 151, A.

Lord, when I am departing,
 Oh ! part Thou not from me !
 When mortal pangs are darting,
 Then call me home to Thee !
 Thy death's atoning merit
 From death hath set me free ;
 Thus saved, I shall inherit
 Eternal life in Thee.

The service at the grave provides for singing The service at the grave.
 led by the trombonists, and for the rendition
 of chorales whose soothing melody, when it is
 believed that the spirit has entered upon the
 journey towards the eternal home, solemnizes
 and sweetens the committal of the body to the
 earth.

Pall bearers.

2. When a family has no preferences precluding such action, a suitable number of brethren are chosen by the Head Sacristan from among the class of members corresponding to that of the departed, who act as pall bearers, with special 5 reference to the Christian fraternity implied by the name Unitas Fratrum, and for the purpose of rendering such assistance as may reasonably be expected in the conduct of the last rites for the dead.

Attendance of
members.

3. It is deemed an obligation, resting upon all within whose power it lies to be present, to attend the obsequies of members of the Congregation, that is discharged in testimony to the ties which unite those in the love of the Father who, living or dying in the faith of Jesus Christ, have hope of a glorious resurrection through the quickening power of the Holy Ghost. 5

F.—CHURCH SEASONS AND FESTIVALS.

I.—General Statement and List of Festivals.

Observance of
Sunday.

The Moravian Congregation of Bethlehem, conforming to the practice of the Unitas Fratrum from the beginning, follows the course of the Church Year in its liturgical order, and, in the main, in the stated contemplation of Christian 5 teachings in connection with public worship, observing not only every Sunday as a holy day of the Lord, but, besides this, all the sacred seasons and high festivals of the Church Universal, as well as certain of its minor festivals 10 of ancient origin.

Sacred seasons
and festivals of
the Church Uni-
versal.

Furthermore, in accordance with long pre-
vailing custom commended by the General Synod
and by the Provincial Synod, a system of dis-
15tinctively Moravian Church festivals is also
maintained in the Congregation.

These are : 1. The Anniversary of the found-
ing of the Congregation, the anniversaries of its
various societies and other festivals of strictly
20local significance. 2. The Anniversaries or Cov-
enant Days of the several divisions of the Con-
gregation called "Choirs." 3. The "Memorial
Days" of the Unitas Fratrum.

Two of the national holidays, viz., Independ-
25ence Day and Thanksgiving Day, are also regu-
larly observed with religious services.

*A.—Festivals and Sacred Seasons of the Church Universal,
recognized by the Unitas Fratrum or Moravian
Church, and observed by the Moravian
Congregation of Bethlehem, Pa.*

***Advent Sunday**, on which the Church Year begins with meditations on the ADVENT or COMING OF CHRIST, observed also as a "Prayer Day" by the children of the Church (Matt. 21 : 15, 16), and the subsequent season of Advent preparatory to Christmas, with its remaining three Sundays, called the **SECOND, THIRD, and FOURTH SUNDAYS IN ADVENT.**

ADVENT SUNDAY is always the Sunday nearest St. Andrew's Day (November 30), whether before or after.

***Christmas**, the festival of the Nativity of Jesus Christ our Lord, celebrated on December 25, with the Vigils of Christmas (Christmas Eve) December 24. This date of the celebration of our Saviour's birth, though not at first agreed upon throughout Christendom, became universal during the **5**fourth century of the Christian era.

Christmas is one of the three greatest festivals of the Church.

Distinctively
Moravian
Church festivals:

Festivals of
strictly local sig-
nificance.

"Choir Days."
"Memorial
Days."

Independence
Day.
Thanksgiving
Day.

The Circumcision of our Lord (Luke 2 : 21), when by divine command He received the name **Jesus** (Saviour), eight days after the Nativity, January 1 (New Year Day), with the preceding Vigils (New Year Eve), December 31.

* **The Epiphany or MANIFESTATION OF CHRIST TO THE GENTILES**, which began when the Magi ("wise men") from the East, as the first representatives of the heathen world, were divinely led to "the place where the young child was" (Matthew 2), celebrated twelve days after the Nativity, January 5, when Epiphany-tide begins.

The Presentation of Christ in the Temple (Luke 2 : 29) or **THE PURIFICATION**, so called from the purpose of the ceremony under the law ; also called **CANDLEMAS**, from an ancient custom at the celebration of the festival, of carrying lighted tapers, symbolical of the "light to lighten the Gentiles" (Luke 2 : 32), forty days after the Nativity, February 5.

Septuagesima Sunday, the first of the three Sundays of transition from Epiphany-tide to Lent, or the Passion Season, so called because it is the Sunday next after the seventieth day before Easter, on which, in some parts of Christendom in ancient times, the observance of Lent began.

The other two transition Sundays are **Sexagesima Sunday**, the Sunday next after the sixtieth day before Easter, and **Quinquagesima Sunday**, or the Sunday next after the fiftieth day before Easter and the last before Lent, called also *Esto Mihi*.

[The alternate names *Esto Mihi*, *Invocavit*, *Reminiscere*, etc., of the Sundays from QUINQUAGESIMA to ASCENSION DAY are the first words of the ancient Latin Version of the Introits which are still used by several branches of the Church of Christ on those Sundays.]

* **Ash Wednesday**, on which Lent, or the **Passion Season**, begins, so called from the ancient custom of sprinkling ashes as an emblem of penitential humiliation, in remembrance of Genesis 3 : 19, forty-six days before Easter, making the season, therefore, exclusive of the intervening Sundays, extend over 5 a period of forty days, to commemorate our Saviour's fast of forty days in the wilderness. On this penitential day special services preparatory to the Lenten Communion are held.

The Annunciation (Luke 1 : 26-38), the beginning of the fulfillment of the prophecy of "Immanuel" (Isaiah 7 : 14) when "the mystery of Godliness, God manifest in the flesh," which would be proclaimed at the Nativity as "good tidings of great joy," was first imparted, as a holy secret, to her who was the "blessed among women," commemorated March 25.

*The First Sunday in Lent, or QUADRAGESIMA SUNDAY, being the first Sunday of the forty-day period; also called *Invocavit*, observed as a special "Prayer Day" by the children, and as a special Communion Day by the adults of the Church.

5 The subsequent four Sundays, called THE SECOND SUNDAY IN LENT, or *Reminiscere*; THE THIRD SUNDAY IN LENT, or *Oculi*; THE FOURTH SUNDAY IN LENT, or *Lætare* (Mid-Lent Sunday); THE FIFTH SUNDAY IN LENT, or *Judica* (Passion Sunday), together with the intervening WEDNESDAYS

10 and FRIDAYS, are devoted to special services and meditations suitable to the Passion Season.

On the *Fifth Saturday in Lent, or the Eve of Palm Sunday, services more directly introductory to the Holy Passion Week are held, and the narrative of our Saviour's Sabbath-rest in Bethany is read as the lesson for the day from the

5 harmony of the four Gospels contained in "The Passion Week Manual." From this "Manual" all the lessons of the ensuing week are read.

*Palm Sunday, so called because of the branches of palm trees strewn in our Saviour's way when He entered Jerusalem, THE SIXTH AND LAST SUNDAY IN LENT, and the first day of the Holy Passion Week, called also simply **Holy Week**,

5 the Week of the Passover during which our Saviour's passion or suffering occurred.

On this day catechumens are confirmed and in their profession of faith acknowledge Christ their Lord and King, and the evening service, at which the history of the day is read as the

10 lesson, is specially participated in by the children in remembrance of Matthew 21 : 15-16.

[The subsequent words and acts of Jesus, to the institution of the Lord's Supper, are read in sections as the lessons for Monday, Tuesday and Wednesday, and on Wednesday special services and meditations preparatory to the celebration of the Holy Communion are combined with the lesson.]

* **Maundy - Thursday** (MAUNDEE or COMMANDMENT THURSDAY)—so called from the words “A new commandment give I unto you” (John 13:34), the old word “Maundee,” i. e., commandment, being derived from *mandatum*, in the Latin version of the words: *Mandatum novum do vobis*, etc.— 5 Thursday of the Passion Week, called also, like Ascension Day, HOLY THURSDAY, the day on which our Saviour celebrated the Passover with His disciples on the eve of His passion, and instituted the sacrament of the Lord’s Supper, or the Holy Communion. 10

The lesson is read in the afternoon, and the Holy Communion is celebrated in the evening. The catechumens confirmed on Palm Sunday partake of the first Communion on this occasion.

* **Good Friday**, the anniversary of our Saviour’s death, Friday of the Holy Passion Week. The lesson for Good Friday, embracing the history of the day from the final trial of our Lord before the Sanhedrim, in the morning, to the burial of His body, in the evening “when the Sabbath drew on,” is 5 read in three sections; the first in the morning, the second in the afternoon, and the third in the evening, divided in such a way that the three chief stages, His crucifixion at “the sixth hour,” His death at “the ninth hour,” and His burial at sunset, are successively contemplated near the time of day at 10 which they occurred.

* **Great Sabbath**, called also **Holy Saturday** and **Easter Eve**, the last day of the Holy Passion Week and of the season of Lent, Saturday before Easter, the day on which our Lord’s body rested in the tomb. The theme of the services is the comfort of believers in His rest in the grave and in the hope 5 of the resurrection, specially set forth in the liturgy for the EASTER EVE VIGILS, held in the evening of this day.

* **Easter Day**, the FESTIVAL OF THE RESURRECTION OF OUR LORD on the first day of the week, which day for this reason became the weekly Sabbath of the Christian Church. The celebration of Easter Day begins with “the Service for Easter Morning,” which contains a summarized confession of 5 faith, reiterated every year on this day because the fact that He Who was “delivered for our offences” was “raised again

for our justification," seals all the cardinal articles of Christian belief, and because "if Christ be not risen our faith is vain."

10 This service is opened before sunrise in the church and concluded in the place of burial, where the congregation, assembled around the graves of the departed, prays to be kept in everlasting fellowship with the Church Triumphant, and gives glory to Him Who is "the Resurrection and the Life." In the
 15 evening the history of the day is read from the "Manual," and this is followed by a joyful Easter liturgy.

[Easter is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March, provided that if the full moon happens upon a Sunday,

20 Easter is the Sunday after. The dates of all the movable festivals, except Advent Sunday, viz., all connected with the season of Lent, from Septuagesima on, together with Ascension Day, Whitsunday and Trinity Sunday are regulated by the date of Easter.

25 On the five Sundays between Easter Day and Ascension Day, still called according to ancient custom (see note page 94) *Quasimodogeniti, Misericordias Domini, Jubilate, Cantate* and *Rogate*, or named by number in their order after Easter, the appointed lessons treat variously of the new life of those
 30 who, "risen with Christ, seek those things which are above." (Rom. 6: 3, 4; Col. 3: 1-4.) The *Sunday after Ascension*, or the *Sixth Sunday after Easter*, also known as *Exaudi*, is sometimes called "Expectation Sunday" in remembrance of the waiting of the first believers after the Ascension of our Lord
 35 for "the promise of the Father." (Acts 1: 4, 5, 11, 14.)]

* **Ascension Day**, on which the Church commemorates the crowning act in the work of the Redeemer's person, His Ascension to heaven, which consummated what was begun in His Incarnation, and was wrought out in His meritorious Life on
 5 earth, His atoning Passion and Death, His Rest in the grave and His glorious Resurrection, and thus fully "opened the Kingdom of heaven to all believers." This day, celebrated forty days after Easter (Acts 1: 3), always falling upon a Thursday, and therefore called also **HOLY THURSDAY**, should
 10 be esteemed one of the highest class of holy days, along with **CHRISTMAS DAY, EASTER DAY, and WHITSUNDAY.**

***Whitsunday, or Pentecost**, fifty days after Easter Eve, which was the Great Sabbath or "High Day" (John 19: 31) of the Passover Week. (See Leviticus 23: 5-16.) On this ancient Hebrew festival-day the Christian Church commemorates the Descent of the **Holy Ghost** (Acts 2), which fulfilled our 5 Saviour's promise after the hundred and twenty believers, who constituted the nucleus of the Church, had "continued in prayer and supplication" (Acts 1: 12-15), during the ten days which followed upon His Ascension. **PENTECOST**, the great day of fruitful quickening following the promise of the exalted 10 Redeemer and the prayerful waiting of believers, has been called the spiritual birthday of the Christian Church, and was the first of the high festivals of the Church which was regularly celebrated. The name **WHITSUNDAY** is regarded by some as equivalent to *White Sunday*, a designation supposed to have 15 originated in an old custom of wearing white garments at Pentecost; by others as a corruption of the old German word *Pfingsten*—derived from the Greek word Pentecost—which is probably correct.

***Trinity Sunday**, the Sunday after Whitsunday, observed as a special festival in adoration of the **Holy Trinity, Father, Son and Holy Ghost**, the New Testament revelation and Christian conception of the Deity, consummated in the Descent of the Holy Ghost at Pentecost. This festival, in which the essential themes of the triad of holy seasons, **CHRISTMAS-TIDE**, **EASTER-TIDE**, and **WHITSUN-TIDE** are combined, closes the first part of the Church Year, during which all the great facts connected with the person of the Lord Jesus Christ, which constitute the historical foundation of Christian faith and unfold the 10 revelation of the Trinity, are commemorated in their order.

[During the second part of the Church Year, from Trinity to Advent, the Sundays are named by number in their order after Trinity. The appointed lessons for these Sundays traverse the whole range of Christian teaching.] 15

The Visitation (Luke 1: 39-56), the first interview after the Annunciation between the Virgin Mary and Elizabeth, the mother of John the Baptist, when Mary's faith in her holy destiny, announced to her by the angel, was strengthened by

5 the first salutation she received from human lips as ‘the mother of the Lord,’ and she was inspired to utter the *Magnificat*, or “hymn of the Virgin,” commemorated on July 2.

10 [The *Magnificat* (Luke 1: 46–55), the *Benedictus*, or “hymn of Zacharias” (Luke 1: 68–79), the *Gloria in Excelsis* of the angels (Luke 2: 18) and the *Nunc Dimittis*, the inspired utterance of Simeon (Luke 2: 29–32), all associated with the coming of the Redeemer into the world, have been called “the Psalms of the New Testament,” and their utterance was the inspired prelude to the songs of the Church throughout the ages. The Latin designations are the first words of each in the Latin version.]

15 ***The Festival of St. Michael and All Angels**, called also **MICHAELMAS**, instituted at an early day in the Christian Church to celebrate the ministry of the holy angels to God’s children on earth (Heb. 1: 14), and particularly the function of 5 the Archangel Michael, as type and leader of the universal struggle against the satanic power (Rev. 12: 7), in which the Church Militant on earth is involved, in the hope of promised glory in the Church Triumphant, observed on September 29.

10 [An association of the labors of those who have the care of Christ’s “little ones” (Matt. 18: 10) with the supposed ministry of guardian angels (compare Bishop Comenius’ “School of Infancy,” Part I) led to the custom, in the Moravian Church, of making the day of the Festival of the Angels one of prayer and covenanting on the part of those appointed to labor among the children and youth of the Church. This custom, after a temporary cessation, was formally sanctioned 15 and revived by the General Synod of 1789.]

15 ***The Festival of All Saints**, formerly called also **ALLHALLOWMAS**, and the eve of the festival **ALLHALLOWS EVE**, a festival which originated in the fourth century of the Christian era, at first celebrated on the first Sunday after Pentecost, but 5 in the ninth century transferred in Western Christendom to November 1, on which day it is now observed in remembrance of “the noble army of martyrs,” and popularly devoted to comforting thoughts of all the sainted dead (formerly associated with the now obsolete Festival of All Souls on the day following), and of the fellowship of the Church Triumphant.

"Keep us in everlasting fellowship with the Church Triumphant, and let us rest together in Thy presence from our labors."

[The foregoing schedule of recognized seasons and festivals reveals the principle of selection applied by the Moravian Church to the ancient ecclesiastical calendar with its gradual 5 accretions of festivals.

Besides those festivals relating to such facts in the incarnate life of the Son of God which constitute the basis of cardinal doctrines, from Luke 1: 35 to Mark 16: 19, together with Pentecost and Trinity, which follow to present the full New Testament revelation of the Godhead in the work of redemption, only two are retained, viz., that which introduces the subject of the angels, and that which calls to remembrance in general the saints of God who have entered the Church above, the celebration of all special "Saints' 15 Days" being discarded.

Those marked by an asterisk (*) are specially celebrated according to liturgical forms authoritatively prescribed for all the congregations of the American Province of the Church, or where such are wanting, according to forms and usages established in the Congregation. Those not thus marked merely have their place in the calendar, without being specially celebrated.

The days of the Apostles and Evangelists, in the order in which they occur in the Church Year, are the following :

St. Andrew	November 30.	
St. Thomas	December 21.	
St. Stephen	" 26.	5
St. John	" 27.	
St. Paul	January 25.	
St. Matthias	February 24.	
St. Mark	April 25.	
St. Philip and St. James the Less	May 1.	
St. Barnabas	June 11.	
St. John the Baptist	" 24.	
St. Peter	" 29.	
St. James the Greater	July 25.	
St. Bartholemew	August 24.	
St. Matthew	September 21.	
St. Luke	October 18.	
St. Simon and St. Jude	" 28.	

B.—Distinctively Moravian Church Festivals and Notable Days.

The celebration of festivals of this class takes place, as a rule, on the Sunday nearest the fixed date, in order that a larger number of those concerned may participate.

I.—FESTIVALS OF LOCAL ORIGIN OR SIGNIFICANCE.

1. THE ANNIVERSARY FESTIVAL of the Congregation, called also the CONGREGATION FESTIVAL, instituted in 1752, to commemorate the founding of the Congregation on June 25, 1742. (See Historical Introduction.)

2. THE COVENANT LOVE-FEAST of all persons engaged in any capacity in the service of the Congregation or any of its organizations, held annually on the Fourth Sunday in Advent.

3. THE ANNIVERSARIES OF MISSIONARY SOCIETIES, subject to change of date. These societies are, in the order of seniority, the following :

a. The Society of the United Brethren for Propagating the Gospel among the Heathen, organized in 1787.

b. The Women's Missionary Society, organized in 1817.

c. The Young Men's Missionary Society, organized in 1840.

d. The Home Missionary Society, organized in 1849.

e. The Missionary Society of the Parochial School, organized in 1881.

f. The Alaska Auxiliary Missionary Society, organized partially in 1885 and fully in 1888.

4. Stated and occasional FESTIVITIES of the Sunday-schools, the Parochial School and various organizations in the Congregation.

II.—THE CHOIR FESTIVALS, i. e. THE ANNIVERSARIES OR COVENANT DAYS OF THE DIVISIONS OF THE CONGREGATION CALLED CHOIRS. (See pages 10, 11.)

Under the old constitution of the Unitas Fratrum the membership of every congregation was classified and graded with a view to the particular adaptation of the means of grace and

the special application of the cure of souls to all classes of persons. When the reorganization of the Church was undertaken 5 at Herrnhut, in 1727, this principle of the ancient discipline and order was at once introduced in a division of the congregation, differing from the old in method and more elaborate, but having the same object in view. Each of these divisions, made according to age, sex and station in life, and constituting 10 a small congregation within the large one, was called a *Chor*, from the Greek *Xορός*, with the congregation ideally in mind as a worshiping assembly ranged in orderly ranks before the Lord. (Ezra 3 : 11 ; Psalm 148 : 12.) Hence the word "Choir," English for *Chor*, is used to designate these divisions, with the 15 word "Class" as an alternative.

The adoption of a special covenant of devotion and service by some of the "Choirs" played an important part in the formation of the system. The first such Choir-covenant was entered into on May 4, 1730, by seventeen young women under the 20 distinguished Deaconess, Anna Nitschmann ; the second, by a company of young men on August 29, 1741, under the leadership of Baron John de Watteville, afterwards a Bishop of the Church. Another was that of a number of boys on July 9, 1744, inspired by the young Count Christian Renatus von Zin- 25 zendorf (son of Count Nicholas Lewis) who was devoting himself to their spiritual care.

The Choir-system was gradually developed. In course of time a code of Choir-principles was formulated, leaders were appointed for the several Choirs, stated Choir-meetings were 30 instituted, Choir-liturgies were elaborated, and the custom was introduced of celebrating annual covenant-days called Choir-festivals, some on a suitable day of the Church-year, others on the anniversary of the original Choir-covenant or on some other day of historical significance. 35

The General Synod of 1789, after making several changes, re-established the dates of all the Choir-festivals. Only two changes have since been made, and one of these applies only to the congregations in America. This was that in 1802 the American Provincial Synod, for special reasons, transferred 40 the festival of the Older Boys from July 9 to October 21. The

other change was that, in 1818, the General Synod combined the festivals of the two Choirs of children (Boys, June 24, and Girls, August 17) in one general festival of the children, to be
45 celebrated on August 17.

With these two changes the dates now observed in the Congregation of Bethlehem are those fixed in 1789 and are as follows :

- 50 March 25.—All the Choirs (not specially celebrated in Bethlehem).
- 55 April 30.—The Widows (before 1789 on August 31, yet earlier on February 2; celebrated when a sufficient number desire it).
- June 4.—The Unmarried Sisters (Anniversary of the original covenant; celebrated on this day from the beginning; the first Choir-festival introduced).
- 55 May 4.—The Unmarried Sisters (Anniversary of the original covenant; celebrated on this day from the beginning; the first Choir-festival introduced).
- 60 June 4.—The Older Girls (before 1789 on March 25).
- August 17.—The Children (see above and on page 106 under August 13).
- 65 August 29.—The Unmarried Brethren (Anniversary of the original covenant; celebrated on this day from the beginning).
- 65 August 31.—The Widowers (originally for a time on February 2, now merged into that of September 7).
- September 7.—The Married Brethren and Sisters (celebrated from the beginning on this day, which was originally selected by Count Zinzendorf).
- 70 October 21.—The Older Boys (see above—at first often changed—after 1789 on July 9; the anniversary of the original covenant is still adhered to in Europe).

III.—THE MEMORIAL DAYS OF THE CHURCH.

JANUARY 19.—Departure from Herrnhut of Matthew Stach, Christian Stach and Christian David, to undertake the second mission of the Moravian Church to the heathen, viz., that in Greenland, A. D. 1733.

MARCH 1.—Commemoration of the beginning of the organization of the Unitas Fratrum (A. D. 1457) on the Barony of Lititz, in Bohemia, by men who, in an age of corruption and

apostasy, wished to preserve in purity the primitive Christianity of their nation, endangered on the one hand by the Papal dominion forced upon the country, and on the other hand by discordant factions engendered in the struggle for ecclesiastical and political independence.

[They united as a conservative society with no revolutionary designs, elected twenty-four Elders, three of whom were priests, adopted (1464) a code of scriptural statutes (the oldest "Brotherly Agreement" of the Church) and were ministered to by pious Roman and Utraquist priests who were in sympathy with their purpose. After ten years of activity and development amid frequent persecutions (their friend the Archbishop of Prague having turned against them) the ancient episcopate, as preserved in the line of the expiring Moravian Waldenses, was transferred to the Brethren by Stephen and a colleague whose name is not known, the last Waldensian bishops, and, a regular ministry thus introduced, the Unitas Fratrum was fully established as a distinct, legitimate branch of the Church of Christ, A. D. 1467.]

MAY 12. —A triple Memorial Day, commemorating events connected with the restoration of the Unitas Fratrum, disorganized and scattered during "the Thirty Year's War."

1. Laying of the corner-stone of the first public edifice, in which was the first place of worship at Herrnhut (see June 17), with peculiar solemnity and deep joy, A. D. 1724.

[The historical significance of this event lies in the fact that in this house the Church had its first visible center after the destruction, in 1656, of its last rallying-place at Lissa, in Poland.]

2. Unanimous adoption at Herrnhut of forty-two statutes, after the manner of the founders of the Church, called "Statuta Fraterna or Brotherly Agreement of the Brethren from Bohemia and Moravia, and sundry other Brethren at Herrnhut, to walk according to apostolic rule," the first definite step towards the reorganization of the Unitas Fratrum, A.D. 1727.

[This proceeding established a precedent for the organization of all future congregations of the Moravian Church, and to this day a "Brotherly Agreement" on the general prin-

20 ciples of discipline and order, essentially the same throughout the Church, constitutes in every congregation the kernel of its covenant.

3. Passage of an Act by the Parliament of Great Britain recognizing the Unitas Fratrum, or Moravian Church, as an
 25 ancient Episcopal Church with doctrines differing in no essential point from the Thirty-nine Articles of the Church of England, and conferring upon it, as such, distinct rights and privileges in all British dominions, A.D. 1749.

30 [The restoration of the Church, thus recognized, was completed in 1735, when David Nitschmann, a Moravian emigrant, one of the Elders of the new congregation at Herrnhut, a foremost mover in the introduction of the ancient constitution and discipline of the Church with necessary modifications, one of the first two missionaries of the Church
 35 to the heathen, and the founder of the Congregation at Bethlehem, was consecrated a Bishop by Jablonsky with the concurrence of his colleague Sitkovius, (the last surviving bishops of the Unitas Fratrum) and through this, a regular ministry was established in the congregation which, up to
 40 that time, had been served by the Lutheran parish minister of Berthelsdorf.

45 The importance of the Anglican recognition lay in the free course which it gave to the evangelistic work of the Church in regions subject to the English crown, and particularly in the North American colonies, at a period when such an ecclesiastical status seemed to be most needed, and it was therefore received as a reassuring sign from the Lord in a time of insecurity and uncertainty.]

JUNE 17.—Beginning of the settlement, afterwards called Herrnhut, (A.D. 1722)—where the Unitas Fratrum was resuscitated—on Nicholas Lewis, Count Zinzendorf's estate of Berthelsdorf in Upper Lusatia, Saxony, by the first company of
 5 Moravian emigrants, led by Christian David. (Psalm 84 : 3.)

JULY 6.—Martyrdom of John Hus, the Bohemian Reformer and Forerunner of the Unitas Fratrum, who was burned at the stake by order of the Council of Constance, A.D. 1415.

AUGUST 13.—Signal outpouring of the Holy Spirit experienced by the Congregation of Herrnhut at the first celebration of the Holy Communion, in the parish-church of Berthelsdorf, after the "statutes" had been subscribed, the first organization effected and discordant parties harmoniously united in the 5 previous month of May, A.D. 1727.

[The day of this great blessing, which followed a season of united, fervent prayer, has been called "the Pentecost," and "the spiritual birthday of the Renewed Church" and its results were so important and far reaching in connection 10 with the events of the previous months that it is specially celebrated as one of the chief Memorial Days.]

The visitation of grace extended to the children, a fact which became strikingly manifest four days later. Hence the appointment of August 17 as the day for the Festival of 15 the Children.]

AUGUST 21.—Departure from Herrnhut of Leonhard Dober and David Nitschmann, to undertake the first mission of the Church to the heathen, viz., that to the negro slaves on the Island of St. Thomas, West Indies, A.D. 1732.

AUGUST 27.—Beginning of "the Hourly Intercession" in Herrnhut, an arrangement entered into by the members of the congregation to maintain unceasing prayer, certain of them being engaged in successive turns at all hours of the day and night in intercession for the Church, its work and all of its 5 members, for all in spiritual or bodily distress wherever known, especially for those who suffered persecution for the sake of the Gospel, A.D. 1727.

[The commemoration of this custom of past times is intended to emphasize the doctrine of the priesthood of all 10 believers in the privilege of "common prayer" (1 Pet. 2: 5, 9; 1 Tim. 2: 8) and the conviction that a Living Church must be a constantly Praying Church. (Ephes. 6: 18, Col. 4: 2, 3.)]

SEPTEMBER 16.—Powerful Experience of the fact that Jesus Christ is the Chief Shepherd and Head of His Church, made at the Sixth General Synod of the reorganized Unitas Fratrum, held in London, A. D. 1741. (See Nov. 13.)

5 [This Synod abolished the office of "Chief Elder," which had been created in 1727 and had grown into a General Eldership of all the congregations—an individual, spiritual headship, with functions burdensome to the incumbent and dangerous to the Church. The important step was taken
 10 under a vivid realization of the direct relation of the great Shepherd and Bishop of souls to His own on earth, and a blessed sense of His favor manifested to them as His servants, when they covenanted together to cleave to Him as their Head and Lord.
 15 The results of that experience abide in three characteristics of the Moravian Church:
 (1.) The special emphasis laid upon the direct relation of the living, exalted Saviour to His Church on earth.
 (2.) The principle that no individual human headship shall be tolerated, and that all government, from that of the Unity down to that of single congregations, shall be conferential.
 (3.) The idea of brotherhood in service under Christ the one Head and Master, attached to all ecclesiastical offices of every grade and name.
 25 This day is observed as a special day of prayer and covenanting by the ministry of the Church.]

OCTOBER 31.—Beginning of the Reformation in Germany, A. D. 1517, when Martin Luther, aroused by gross ecclesiastical abuses, nailed ninety-five theses (propositions), as a challenge, to the door of the castle-church of Wittenberg.
 5 This event, like the presentation of the Confession of Augsburg, (June 25, 1530,) is commemorated, particularly by the German congregations, because of the peculiar relations sustained by the Unitas Fratrum to the Protestant Church of Germany, from the rise of the latter to the present time, and
 10 because of the position taken by the Unity, since its resuscitation, towards the great German Confession, though neither of these days is, strictly speaking, a Memorial Day of the Moravian Church.

15 [The position of the Moravian Church in this matter is set forth in the following declaration of the General Synod: "It (*i. e.* the Moravian Church) in common with all Christendom, holds the doctrines contained in the Apostles' Creed,

and recognizes furthermore that the cardinal points of Christian faith are clearly and simply stated in the twenty-one doctrinal articles of the Augsburg Confession, the oldest 20 and most general confession of the Evangelical Church. But the liberty of conscience of our members is in no wise fettered thereby, especially in those countries in which the Augsburg Confession has not the same authority as in Germany; for we will not acknowledge any other standard or rule of our doctrine than Holy Scripture.”—*Results of the General Synod, 1889, Chap. I. § 4.*]

NOVEMBER 13.—Formal Promulgation in the Unitas Fratrum of the doctrine of the immediate Headship of the Lord Jesus Christ in His Church on earth, A. D. 1741.

On this day the results of the London Synod (see September 16) were published to all the congregations, and the 5 exalted spiritual mood carried forth from that gathering spread throughout the Church. Though in the subsequent passage of the Church through a period of fanaticism, the propagation of this doctrine was carried to absurd lengths, both in expression and in practice, the essential truth laid 10 hold of is sound and scriptural, enters into the Christology of all Evangelical Churches now, and is one of the most precious jewels of Christian faith and experience,—the direct, continuous relation of the living, exalted Saviour to His Church on earth. It is conceived of in the Moravian Church 15 as a supreme pastoral relation of the Chief Shepherd to the flock which He purchased with His own blood, and is expressed in such hymns as that beginning:

“Jesus makes my heart rejoice,
I'm His sheep, and know His voice,” etc. 20

The celebration of this Memorial Day, like that of August 13, is one of the greatest solemn festivals of the Church. Its leading idea is that of renewed homage to our Head and King, Whose scepter over us is a shepherd's staff. The spirit of the celebration is expressed in a hymn which has been associated with this occasion from the first, and which begins: 25

“Welcome among Thy flock of grace
With joyful acclamation,” etc.

II.—The Celebration of Moravian Festivals.

Certain general features, viz. Morning Prayer, Love-feast, and the Holy Communion, enter into the celebration of most of the festivals which are peculiar to the Moravian Church. About eight **5** o'clock in the morning the trombonists announce the festival day by the rendition of chorales from the belfry of the church. The selection of these chorales is mainly governed by their traditional association with certain hymns **10** of the Church which bear on the theme or nature of the festival.

1. **Morning Prayer**, the first service of the **Time**. day, held at nine o'clock, which was the earliest of the most ancient canonical hours of prayer. This service, which is conducted not according **5** to a prescribed order, but with lessons and hymns selected for the occasion, extemporaneous prayer and a brief address, at the discretion of the minister, is intended to strike the key-note of the festivities of the day. Special

10 stress has always been laid upon this opening **Importance of this service.** festival service, at which the Congregation, or if it be a Choir-festival see page 101, the members of the Choir concerned, assembled in the morning of the holy day, "worship and bow **15** down and kneel before the Lord our Maker."

2. **Love-feast**, held in the afternoon by the **Time**. Congregation, or by that division of it particularly concerned. With hymns of prayer, praise and thanksgiving, varying according to the char-

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larly concerned. With hymns of prayer, praise

and thanksgiving, varying according to the char-

Character. acter of the festival, and with the symbolical 5
“breaking of bread,” (Acts 2 : 42) as around a family table, where all social distinctions and all differences of station and calling are set aside, the fellowship, equality and unity of the participants, as brethren and sisters in Christ, are 10 signified.

Origin of love-feasts. [The love-feasts which originated in the first gatherings of the Christians after Pentecost, and were associated in the Apostolic Church with the celebration of the Lord’s Supper, were 15 called *Agápæ*, from the Greek word (*Αγάπαι*) for love or charity (1 Cor. 13); are referred to in the Epistle of St. Jude, verse 12 (“feasts of charity”), and are mentioned by some of the earliest Church Fathers and in the Apostolical Constitutions. 20 They eventually lost their devotional character, and in many places degenerated into occasions of mirth and rioting, so that towards the end of the fourth century the Church repudiated them, and it was decreed that the Holy Communion should be celebrated fasting. 25]

Decline and discontinuance.

Resuscitated by the Moravian Church.

Attendant blessing.

Of varying character and significance.

This custom of apostolic times was, in the year 1727, resuscitated by the Moravian Church in its primitive simplicity, and in the spirit of the first Christians. 30

The blessing attending a love-feast, so far as adults are concerned, depends on the degree to which the participants understand and spiritually realize its significance.]

The love-feasts held in the Congregation of 35 Bethlehem, as in other congregations of the Church, vary in their particular character and

significance, and may be generally classified as follows :

a. GENERAL LOVE-FEASTS in which the entire congregation, communicants, non-communicants and children, participate, symbolizing the unity of the complete spiritual household under Christ

5 the Head, into Whose death all have been baptized. Such love-feasts are that held on the ^{when held.} Anniversary Festival of the Congregation and that held on Great Sabbath, the ancient day of baptism.

b. CHOIR LOVE-FEASTS, held in connection with all the Choir-festivals (see page 101), at which

the Choir-covenant is renewed and the solidarity of each Choir is emphasized. Their peculiar significance disappears when laxity in the invitation of guests turns them into promiscuous assemblies. That of the Married Brethren and Sisters, being to a great extent a gathering of the families of the Congregation, has much of

10 the character of the general love-feasts.

c. CHILDREN'S LOVE-FEASTS, which make conspicuous the special claim of Christ's little ones

to a share in the provisions of His house. Besides that for children under thirteen years of age, in connection with the Choir-festival of the children (August 17) there are three such love-feasts, in which older boys and girls are also permitted to participate, viz., on the first Sunday ^{when held.} in Advent, on Christmas Eve, and on the first

10 Sunday in Lent.

Significance of
Workers' Love-
feasts.

d. WORKERS' LOVE FEASTS, specially held by those who are engaged in various capacities in the service of the Congregation, or who constitute the membership of organizations for any particular line of Christian activity, to signify 5 the fellowship of service under Christ, their Master, and in His Name. Love-feasts of this class are subject to change of date, and may vary in number from year to year.

When held.

Significance of
Communion
Love-feasts.

e. COMMUNION LOVE-FEASTS, exclusively preparatory to the Lord's Supper, and participated in by communicant members only. Love-feasts of this class, connected so closely with the celebration of that sacrament which confirms the 5 communion of believers with each other in the communion of the body and blood of Christ, set forth the very highest conception associated with this custom of the Apostolic Church, and for persons who are not communicant members of 10 the Church to participate in them is therefore a manifest impropriety. Such love-feasts take place before the first Communion in the year at Epiphany-tide, and in connection with the festivals of August 13 and November 13. 15

When held.

The Lord's
Supper.

3. The Lord's Supper or Holy Communion, in the evening. The Moravian Church has never accepted the tradition that the Eucharist shall be necessarily or exclusively a morning service. In the absence of conclusive evidence 5

Time of celebrat-
ing the Lord's
Supper.

that it was instituted after midnight, or that the Apostles, for this or any other reason, celebrated

it, as a rule, in the morning, before other devotions, or before partaking of other food ; with,
10 on the contrary, more evidence that in Apostolic times it usually followed the Agape (see Love-feasts) as its institution followed the paschal meal, the Church prefers to let all other services of the day precede this holiest act of worship,
15 anticipating and leading up to it as the crowning festivity.

G.—THE MEANS OF GRACE.

I.—Liturgical Principles.

The liturgical order of the Congregation, in accordance with the general principles of the Church, is so arranged that, with the variety of services held, due prominence is given to each **5** of the three general means of grace : the Word, Prayers and the Sacraments.

It is a characteristic of the Moravian Church Hymns. to make much use of the office of sacred song in its worship, and in connection with all of these **10** general means of grace the hymns of the Church are given a very conspicuous place in instruction, confession, supplication, thanksgiving and mutual edification. (Ephes. 5 : 19 ; Col. 3 : 16.)

The Word.—In the regular worship of the Lord's Day, besides the public reading of Holy Scripture, at least one sermon is, as a rule, preached every Sunday. Most of the Offices of **5** Worship are largely made up of Scripture Character of the Offices of Worship sen-

means of grace:
The Word,
Prayers,
The Sacraments.

tences. Proper attention is also given to the Scriptural exposition of the Word of God in connection with various evening services held during the week.

Litanies and Offices of Worship.

Extemporaneous prayer. **Prayers.**—While on the one hand the appointed common prayers of the Church, as contained in the Litanies and Offices of Worship, are regularly made use of at their proper place, all desirable opportunity is on the other hand **5** given for extemporaneous prayer, as circumstances or the spirit of the hour or the nature of the service may prompt.

Fellowship of the Congregation made conspicuous.

The Sacraments.—The offices of the Church for the administration of Holy Baptism and for the celebration of the Holy Communion, which are strictly adhered to, are so devised that the fellowship of the Congregation as members of **5** one body in the confession and enjoyment of the benefits of Christ's atonement is throughout made specially conspicuous. While all things are done decently and in order, and the prerogatives of those who are set apart to minister in **10**

Sacerdotal ideas and forms carefully avoided.

holy things are properly recognized and strictly guarded, all unwarranted sacerdotal ideas and forms are, in the spirit of the founders of the Church, carefully avoided.

The offertory

[The offertory in connection with the services of the sanctuary, is considered an act of worship. When, therefore, the Congregation is asked to contribute to any Christian object on an occasion of public worship, every one should **5**

offer not only willingly, but reverently as unto the Lord, while silent prayer for the divine blessing accompanies the gift.]

II.—The Celebration of the Lord's Supper, or the Holy Communion. (See pages 112, 113 and 114.)

The stated Communion occasions are the following: *a*) for the entire Congregation, the first Sunday after Epiphany, the first Sunday in Lent, Maundy-Thursday (with a second celebration on Good Friday morning), the Anniversary Festival June 25, and the Festivals of August 13 and November 13. *b*) for the several communicant Choirs, as such, on their Choir-festival days, viz., May 4 for the Unmarried Sisters, August 29 for the Unmarried Brethren, and September 7 for the Married Brethren and Sisters.

As the Church emphasizes the idea of receiving the sacrament in fellowship, and therefore expects every assembly at the Lord's table to be as full a representation as possible of the Congregation or Choir, so a full attendance of communicants at the preparatory service, held at some proper hour during the week preceding every administration of the sacrament, is likewise always expected, and is regarded as a conspicuous evidence of faithfulness to that part of the Brotherly Agreement which refers to a diligent use of the means of grace.

Stated Communion seasons.

Full attendance
expected at the
Lord's Supper,
as well as at the
preparatory ser-
vice.

The Holy Communion a separate service.

Persons who do not desire to participate may be admitted.

Communicant members of other denominations welcome.

Charity toward members of all creeds and names a fundamental principle.

The Holy Communion is always celebrated at **25** a special hour, apart from other services. Therefore only those who expect to partake are supposed, as a general thing, to assemble in the church at this hour. Nevertheless, persons of respectability who wish to be present without **30** partaking are admitted under such regulations as may from time to time be found needful. Communicant members of other denominations in good standing who wish to partake are at all times welcome to the communion of the Congregation, and whatever restrictive regulations exist with reference to the admission of persons who are not members of the Congregation are maintained simply in the interests of good order. In this matter the catholic principle of the Church **40** is particularly applied, under the conviction that in this central, most primitive and most universal act of distinctively Christian worship, in which believers are to "show the Lord's death till He come," the communion of saints **45** and the unity of "the Church of God in the Spirit" consisting of members of all creeds and names, should especially be signified. The beginning of established Church-worship on the spot where Bethlehem now stands was the celebration of the Holy Communion by a Bishop and a band of pioneer evangelists whose preaching and practice bore testimony both against arrogant and intolerant ecclesiasticism, and against the confusion wrought by separatists **55**

and schismatics. Around the altar then reared, with the same essential doctrine, discipline and liturgy, the Moravian Congregation of Bethlehem yet testifies in its communion that "the greatest of these is charity."

Regulations of the Board of Elders.

"Brethren, stand fast, and hold the traditions which ye have been taught." 2 Thess. 2:15.

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